The Bible Defended

Pearson Answered

The Alpha and Omega

BS
2261
.D45 DeLaurence
The Bible defended

DATE DUE

JUN 19 '85			

UNITY SCHOOL LIBRARY
UNITY VILLAGE, MO 64065

DISCARD

DEMCO

UNITY LIBRARY & ARCHIVES
The Bible defended : the Holy S
BS 2261 .D45
0 0051 0034893 2

The Bible Defended

THE HOLY SCRIPTURES UPHELD. A REPLY TO PEARSON

BY

L. W. DE LAURENCE

DE LAURENCE, SCOTT & CO.
CHICAGO, ILL., U. S. A.

UNITY SCHOOL LIBRARY
UNITY VILLAGE, MISSOURI 64065

COPYRIGHTED, 1902
by L. W. DE LAURENCE

"TO"

"THE TRUE CHRISTIAN AND DEFENDER OF GOD'S SACRED WORD THROUGH JESUS CHRIST OUR LORD THIS VOLUME IS DEDICATED BY"

THE AUTHOR.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Contained in this volume of Heavenly lore;
With faith that's unfailing,
Divine Love all prevailing,
Trust in its Promise of life evermore.

With fervent devotion,
And thankful emotion,
Receive the blest welcome, respond to its call;
Life's purest oblation
The heart's adoration,
Give to the Saviour who died for us all.

May this message of love,
From the tribune above,
To all nations and various kindreds be given,
'Till the ransomed shall raise
Joyous anthems of praise.—
Peace on the earth plane, and joy in Heaven.

—*De Laurence.*

INTRODUCTION

Materialism is a fragmentary absurdity, and agnosticism is the chill and blindness which comes from standing in the gloomy shadows of materialism.—De Laurence.

There is no impropriety in stating that God causes things to occur which are entirely contrary to our experience and knowledge of nature; but whenever anything occurs contrary to the common and known course of nature, it is termed a miracle and God is called a wonder worker. God never acts against the supreme law of nature, which is far beyond the knowledge or experience of both the ungodly and the weak unbeliever, any more than he acts against himself.

God, who is the Alpha and Omega, the author and creator of all the laws of nature, does nothing contrary or against nature, for whatever is done by him who appoints all order, and law, measure and proportion, must be eminently natural in every instance.

The infidel, the agnostic, and the ungodly make no discrimination in what they term an absolute miracle and one that is providential, which is not against nature. They speak of the wonderful works of God as violations of natural law, which of course is above and beyond the nature or law they know, but that does not prove it to be beyond or contrary to God's law.

No works of God or miracles are unnatural; nor could they ever be such, since anything unnatural, or contrary to God's supreme law of nature, would be of itself ungodly, and could in no possible way be affirmed as a Divine work, such as that which we find recorded by the three Evangelists, etc.

The Creator's original intention and idea of the world was one of goodness and order. Therefore, that which happens or those works which are done to enable Him to restore order where sin and sickness exist, which is certainly abnormal thereby enabling God to realize His original intention, idea of order, cannot consistently be termed disorder or contrary to natural law, but far from it. For these so-called miracles or works of God through Christ are the result of a higher and purer nature, or law, than man's, on earth, and come down out of heaven's undis-

turbed order and purity into this world of conflict to bring some part of it back again into harmony with divine works.

Casting out evil spirits, healing the sick and curing disease, which were part of Christ's mission upon earth, and are spoken of as the miracles of Christ, can in no way be termed unnatural. For the sickness which was healed, and the disease that was cured by casting out evil spirits, were most certainly against the true and divine nature of man, for, it is sickness and sin that are abnormal, and not health and order.

So we must see that the miracles and works of Christ were not the infraction of the supreme law of God, but only the suspension or neutralization of a lower power or evil force, by a higher and mightier one.

To affirm this truth, one need only to observe, for there are abundant analogous illustrations every day before our eyes, so that we can continually behold in the world around us, lower laws or inferior forces held in abeyance by superior ones; such as mechanic by dynamic, chemical by vital, physical by mortal and evil by good and the Deist by the Christian; yet the materialists and ungodly do not always rave or contend when the inferior has thus given

place to the higher, or Divine, that there has been any miracle or violation of the much abused natural laws, but acknowledge the fact of superiority .

So we see that nothing can happen in nature, or God's creation, which opposes His supreme or universal law. And the inconsistency of the opponents of religion, and those who deny the scripture, is so singularly apparent and glaring, that right here we have another example of the supreme and mighty overcoming the inferior.

Christ healing the sick and restoring order to outraged nature by his word and touch, demonstrates him to be the Lord and author of all healing powers which have, and ever will, exert any beneficent influence whatever on the diseased bodies of men.

He said, "I will prove this fact, which the doubter is ever losing sight of or denying, that in Me the Divine power which goes forth to cure the sick, operates, by merely speaking and thereby bringing back a man into perfect health. The Saviour did not by *doubt* isolate himself from those supreme forces which heal disease, but through faith, he coincided with them, becoming one with God, who is pure and not evil."

Again, when he multiplies the bread and

changes water into wine, what does he say? "It is I, and no other, who by the sunshine and the shower, by the seed and the harvest, give food for the use and benefit of man and creatures of the earth; and you shall learn and realize this fact, which you are ever-more unthankfully forgetting by witnessing for once or twice, or, if not actually witnessing, yet having it rehearsed in your ears forever. How the essence and life of things are Mine! how the bread grows in My hands! how evil spirits flee at My command! how the water not yet drawn from the earth up into the vine, nor slowly transmitted into the fruits, nor from thence pressed into the vat, but simply, by my power and at my volition, changes into wine. The children of the earth 'sacrifice unto their net,' and 'burn incense to their drag,' but it is *I* who give you in a moment the draught of fishes for which you had yourselves long labored in vain. This should remind you who guides man through the ocean paths, and suffers him either to toil long and take nothing, or crowns his labors and efforts with a rich and unexpected harvest of plenty."

Take the miracle which to some wears the aspect of severity, that of withering the fig-tree;

it speaks the same language, and here we have the same gracious Saviour declaring: "These scourges of *mine,* wherewith I punish your sins, and summon you to repentance," continually miss their purpose altogether, or need to be repeated again and again; and this mainly because you perceive in them only the evil accidents of a blind and sensual nature, but I will show you that it is I who smite the earth with a curse, who both can and do send these strokes for the punishment of the sins of men.

The Saviour here seemed to realize that with the carnal man, whose mind is enmity against God, the sole rule of understanding is the habit of material perception, and that what men are wont to see with the outward senses they believe to be true, but what they can not see with the physical eye they do not believe in.

The disbelievers of biblical doctrines do not seem to realize that a miracle is not essentially different from any other event in the ordinary course of God's creation. Why are these ordinary events not as wonderful and as much of a miracle as those recorded in the Bible? The knowledge that they are as a matter of fact of continual recurrence, seems to have caused many to look no longer upon them as marvelous and

worthy of admiration, so they are perfectly content to gaze thereon indifferently, thinking that they have a full and satisfactory explanation of their nature, owing to constant repetition, and these people find in this repetition sufficient reason for excusing or exonerating themselves entirely from concern, from wonder, and reverent admiration; yet this fact does not make the everyday events of life, less of a marvel, than the grand old ranges of the sacred and mighty Himalayas, or the formation of the tender chalices, of the pure lotuses that cling to the banks of the sacred Nile; the many planets which return to given points, ever re-enacting their magical conjunctions in the blazing pathway of the Zodiac which is effected by the unceasing spiritual energy and force of the universe, ever pulsating, vibrating and blazing with divine light and glory, as it comes thundering down through the ages of eternity; the starry hieroglyphics which the Omnipotent Creator has written upon the glittering dome of heaven, the earth, sea, and air, with their ponderous freight of organic and inorganic matter are all ever faithful to the Almighty God, who, sternly veils spiritual light, and divine wisdom, from the rude gaze of materialism, which even doubts the creator of the quivering sun-

beam, the murmuring wave, and the occult sympathy of all things throughout this universe.

If these and the many other works of God which have become common to man (for there is nothing which occurs in nature, so marvellous, strange and wonderful, but that owing to constant familiarity there is more or less of a gradual diminution of our amazement and admiration for it), were for the first time presented to the view of mortals, would not they be thought equally marvelous?

God created the forests throughout the whole earth, yet no one raves about wonders or miracles; but when, through his medium, Jesus Christ, he withered one tree with a word, the hearts of mortals were amazed and the doubter harps on the fable. If one work or action of God is a miracle, why are not all such? Indeed there can be no greater wonder than that of a human soul being born and thereby manifesting itself in the physical body as an individual, spiritual entity.

For man to be born and live, is as great a marvel as to raise the dead, for the soul which is resurrected has not died or ceased to exist, but has merely changed its condition of existence. The seed which the farmer sows and which

multiplies in the furrow, is as much of a miracle as the bread that multiplied in Christ's hands. So it is plain to be seen that the miracles of God, which were wrought through Christ, were not a greater manifestation of God's power than the ordinary, daily recurring processes of nature. For who but God draws the sap up through the roots of the tree to the budding leaves? Who save God, while man sows, plants and waters, gives increase? By the same Divine power at the command of the Saviour, the water was made wine with unusual quickness, man was made whole instead of suffering months or years; the blind made to see, the dumb to speak, and the cripple to walk. Fools marvel because these things are beyond them, and declare them impossible.

The writer thinks that if there had never been any other use or intention of the miracles of Christ than to demonstrate the absolute, untrammeled freedom and certainty of the will of God from human intervention, and to curb the pride of the great of earth, said miracles would not have been wrought without good and sufficient cause.

We have to-day, as in times ancient, the atheistical and agnostic thinkers or materialists who

are known in India as Charvakas, the essential difference being only that they are parading under the banners of advanced thought, preferring to be known as "modern scientists" or "advanced thinkers."

These materialistic Charvakas, modern scientists, advanced thinkers, pathologists and the vast army of other materialistic thinkers of this scientific, materialistic and eternal age, doubt the existence of their own soul because they can not see it with the physical eye; also the existence of the soul after death, believing the body to be the soul, and that when the body dies, the soul is also dead and has no continuation. They believe nothing that can not be perceived by the senses. Socrates said: "I respect my own soul, though I can not see it." These are the people who, while wandering in the mists of materialism, dealing only with crude matter, and blind force, ignoring spiritual causation, would, providing it lay within the limit of their possibilities, produce inharmony in the constellated paths of the starry heavens.

It is a fact well known to the Oriental student that the celebrated Greek sages, the wise men of the East, Zoroaster, the father of alchemists, Van Helmont, the Cabalists, and all

the advocates of the doctrines of emission, every one of whom possessed that extraordinary inherent power to heal disease, whose origin was changed directly to sin and evil spirits with whom men become associated through sin, derived their knowledge from the Divine Fountain of Wisdom which pours forth its treasures to those who seek God. 'Tis thus we find it in all the wisdom of the ancients, where characters, seals, observations, ramifications, allegorical form, and symbolical representations teach intuition, inspiration, divine realization and direct spiritual communion with God.

This is the attitude which the faithful ancients and the wise men sustained toward their Creator. To these men the fair green fields, the stars in the spangled vault of heaven, the gentle sighing breeze and the murmuring brook ever reflected their spiritual origin, also their present and future destiny, as surely and truthfully as the limpid waters of the lake reflects the image of the sky with its shining lights in the dome of its sideral throne.

Those who rail at the Bible, attacking the inerrancy of this sacred book and declare the churches cowardly for continuing to preach the word of God, might have spared the accusa-

tion against the Sunday School teacher, who in all sincerity teaches the Gospel to our little ones upon the Sabbath day, of advocating something that is farcical and entirely inadequate. But then this is not to be wondered at, for the person who denies the miracles of the Bible or disbelieves the works of Jesus Christ thereby questioning the authenticity of the conception of the Virgin Mary, casts the stigma of shame upon all pure womanhood.

This, to the writer, seems to be a fair illustration of the materialistic professor whose generalizations and attacks upon the scriptures suggest the possibility of his being possessed by an evil spirit, as was Saul, who, before going to combat the Philistines, held consultation with the witch of Endor, who raised at his solicitation the shade or Astral body of Samuel. See 1 Samuel 28-8-14.

The materialist and advocate of Deistical principles can have but little hope of alienating the soul of man from pure, natural, spiritual religion, or of interrupting the sacred communion of the true Christian with God, for the blind, blank faith of materialism.

True wisdom uplifts and inspires mankind, helping to make to-morrow better than to-day,

and the great *truth* and *principle* that is enunciated in the Bible from Genesis to Revelations, which is *faith in God,* we shall keep, while putting all errors aside. The religion of the past has not been false; the old creeds were not all error; men and women who have believed in them have led noble lives. The late president, Wm. McKinley, whose memory and dying words, "*Thy will be done,*" will ever be cherished in the hearts of true Christians, was an exponent of a true and not a false religion.

The prayers of the Blind Chaplain, which are always listened to with the most profound respect and reverence by the representatives, reporters and citizens of this Christian nation, *are not farcical or inadequate,* neither are they based upon moldering tradition..

Emanating from the religion of the past, there are great and enduring truths which are not to be cast aside or made light of. Communion with a higher and divine power, wisdom and immortality were the beacon lights of Asia and ancient Egypt, and of Europe during the Middle Ages, and this same divine light will ever continue to shine in golden glory through the clouds and mists of materialism, for the spiritual nature of man shall always assert itself.

Christian Maxims

Common sense, which is an understanding of the *wisdom of God,* is *sense* that is not *common.*

There is a unity in all of God's creation.

The glory of the sun, stars, and the heavens is eclipsed only by the joy of that soul which perceives its light and radiance through spiritual and Divine understanding.

The imperfections of man's wisdom (materialism) are inevitable.

Religion of the past, present and future demands a spiritual basis.

To ridicule or repudiate what you cannot or do not understand is what really wise men never do.

A "wise man" does not depend upon his own wisdom in the understanding of life; for all earthly wisdom is foolishness in the esteem of God—I mean all the wisdom of man, which he pretends to seek or draw from any other source than God alone.

Man should endeavor to develop his inner or

spiritual faculties, and by their intuitive perceptions realize the grace and wisdom of God.

Materialism is a fragmentary absurdity, and agnosticism is the chill and blindness which come from standing in the gloomy shadows of materialism.

The true Christian realizes that soul knowledge is deeper and more reliable than what the outward senses alone can give, and it is that which ever opens the mind and soul to spiritual light and comfort, which sweep in tidal waves through the universe.

God's power is eternal, infinite, and divine.

The identity of the primordial essence of the human soul and the divine spirit is the only logical basis upon which religion can rest.

The science and philosophy of true religion are sweeter and nobler than ever to him whose inward sight is clear.

To the true Christian the immortality of the soul is most vivid, as is the recognition of the intervention of benevolent spiritual guides.

The Bible is more instructive to man and contains more knowledge in reference to his existence than all other books put together.

Faith and wisdom are the two grand supports of the temple of religion.

Wisdom resteth in the heart of him that hath divine understanding, but that which is in the mouth of fools is made known.

The Kingdom and image of God are within you.

The Kingdom and Providence of God are clearly realized and fully understood as we develop spirituality and become one with God.

Every man should develop his sentient principles.

When Divine effulgence is within the soul, creeds appear in their true colors, for they are the outcome of some state of the sentient soul or mind, but not of the soul Divine, real, and tranquil, which transcends all creeds. Hence, we all should make large allowances for those who propagate or follow creeds, as they do not possess all of the Divine radiance and splendor of God's love within; sometimes mistaking darkness for light, or shadow for substance.

Even our most sapient scientists cannot by their yardstick philosophy measure the human soul, weigh it in a balance, see it under a microscope, test it in a retort, or dissect it, any more than they can measure God's universe by their knowledge.

The expanded earth and the unfolded heavens

are manifestations of an eternal God or spirit.

The rivers, oceans, rocks, valleys and stars all gleam with the white splendors of a nature Divine.

The substance of the Creator is the essence of each soul. All human spirits or souls upon the path of life are children of God.

Among all the joys and pleasures of life there is nothing which fills the heart with soul's satisfaction more than the blessed continuance of the preaching of God's sacred word among us; which is that inestimable treasure, which excelleth all riches and treasures of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal peace and happiness which is Heaven.

Death is the crown of life; this thing of terror is the *Prince of Peace.*

Those who wish to know God can see him in their souls by spiritual meditation.

God is in the soul, and the soul is the reflex of God.

The soul of many is obscured by a dense growth of materialism and sensualism.

De Laurence.

FAITH.

Now, faith is the substance of things hoped for; the evidence of things not seen. Hebrews, xi, 1.

The most comprehensive and far-reaching statement that was ever made, was that of the Divine Nazarene: "To him that believeth all things are possible."

The most scathing denunciation made by Christ, and the one great crime which he denounced was the crime of unbelief.

Through faith we understand that the worlds were framed by the word of God, so the things which are seen were not made of things which do appear.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, "that he pleased God."

Without faith it is impossible to please him; for he that cometh to God must believe that He is, and that He is rewarded of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

By faith Moses parted the waters so that the children of Israel passed through the Red Sea as by dry land; essaying to do which, the Egyptians were drowned.

By faith the walls of Jericho fell down after they were compassed about seven days.

And what shall I say more? for the time would fail me to tell of Gorden and of Barak and of Samson, and of Jephthae; of David also, and Samuel, and of the Prophets, who through *faith* subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens.

Women perceived their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. See Hebrews 12, 3, 5, 6, 7, 20, 21, 29, 30, 32, 33, 34, 35.

Follow peace with all *men,* and holiness, without which no man shall see the Lord. See Hebrews, 12, 13.

THE HUMAN SOUL.

The human soul is the essence of the invisible and infinitely sublimated spirit of God and not the gross visible substance that can be seen, felt and apprehended by the outward senses, but that wonderful innermost Holy Light which, owing to its occult or psychic composition, survives all change; neither is it subject to decay nor disintegration, and as such lies absolutely out of the range of chemical analysis and is not subject to the physical law of dissolution. It is a spiritual entity derived from the ALPHA and OMEGA of being, and *true faith* is the link that unites this creature, soul or entity to the Holy Creator. Surrounding and completely encompassing this soul or spiritual body is that subtle, refined, invisible magnetic element which by its very nature, in its effect, is force; in its action, through organic bodies, is life; and in its all-pervading influence throughout the vast realm of space is in this country termed Personal or Animal Magnetism, and when the physician speaks of vitality or nerve force he means the same thing, whilst in India and throughout the Orient it is termed astral fluid, force, or element.

RELIGION.

The true Christian respects every form of religion and Christian faith, making no distinction between the rich and poor, the high and low members of any church. True Christians are broad-minded enough to realize the divine truth in different religions. The narrow-minded Christian sees only the differences, and asks, "Is this man of our faith and creed?" But to the true Christian, in whom dwells the Divine Light, God's love is to be acquired by all of the many forms of true Godlike faith, to him all are souls from the One Eternal Godhead, who is the Father.

True religion surrounds mankind, not with dread and the despair of materialism, but the growth of wisdom and harmony.

There is some demand in the world in 1917—

THE BIBLE DEFENDED

The Miracles of Christ

"The fraternity of souls and the paternity of God, the original substance and essence of each being, are the basis of religion."

De Laurence.

The writer of this work which has been written for the reader and Christian student who is sincere and indefatigable in the search of occult and scriptural knowledge, has attempted impartially to explain the spiritual possibilities of the human mind or soul, by taking the student through the vast labyrinth of wisdom and true occult science, leaning neither to the side of those who doubt everything, nor to those whose credulity takes in every report to be circumstantially true.

The present is an age when the natural and secret operations of nature are being investigated more than they have been for a century past. Men are becoming more enlightened regarding

the extraordinary and wonderful effects of the Divine, psychic or occult forces and are naturally impelled toward an assiduous contemplation of the abstruse forces of nature and the effects which tradition gives, that were wrought by ancient philosophers in ages that were called dark.

Mankind is warned not to depend too much upon his own wisdom, in the comprehension and understanding of the "spiritual;" for all earthly or material wisdom is foolishness in the sight and esteem of God, i. e., I mean all the wisdom of man, which he pretends to draw from any other source than God alone.

Divine, mental or scriptural healing are entirely free from any evil or scandalous imputations whatsoever, as it is originally significant of no evil but of every good and laudable Divine essence of human understanding, such as a man must surely profit by, becoming both wise and happy. Therefore the practice of mental healing or casting out of evil spirits is far from being offensive to God or man, as its very foundation or fundamental takes its rise from the Holy Scriptures, viz: "The fear of God is the beginning of all Divine wisdom;" and faith and charity is the end. Every true Christian is an

expression of wisdom, for in his high and excellent knowledge he knows that the Saviour which was promised, was born man—that Christ is our Redeemer, Advocate, and Mediator; that Christ himself trod the path of mercy, charity, fasting and prayer, and the true Christian and nearest disciple of our blessed Lord follows in his footsteps; for he says: "If ye have faith;" and again, "Be wise as serpents, and harmless as doves." Such advice and instructions as these are frequent, and given in many places throughout the Holy Scriptures.

All of Christ's apostles conferred the magnetic power of healing through faith in the name of Jesus Christ, consequently all wisdom and power must be attained through Him; for He says, "I am the light of the world."

Therefore the Christian or healer who desires to benefit his fellow beings or to be benefited by the study of spiritual healing, and become a recipient of divine light, knowledge and wisdom, thereby becoming capable of alleviating human suffering, such as the healing of disease and all disorders, and assisting with those comforts of life, which give health and happiness to the distressed and unfortunate, must shake off all the drowsiness of worldly vanity, all idle levity,

sloth, intemperance and lust, in order to be quite clean, pure, and entirely free from every distraction and perturbation of mind and soul, and become worthy to use the knowledge contained therein.

Man being created after the image of God, must first apply himself to the eternal wisdom of the Creator, entreating Him to grant thee understanding which will bring happiness, serenity, and all that firm constancy of mind, which is so often sought but never found in worldly affairs.

"*Be wise.*" Converse only with those worthy of your communications. It is better to be silent in thy dilligence, then you do not give pearls to swine; be friendly to all, but not familiar with all; for many are as scripture relates, wolves in sheep's clothing (materialists).

The ancients who were *wise* knew that the greater secrets of nature were unfolded by the spiritual action of the soul and that God could bestow upon them as on Solomon, *all wisdom,* both human and Divine. But in these materialistic days, men give themselves almost wholly up to vice, luxury and ease, so much so that their understandings and souls have become more and more depraved; until they are so swallowed up in the gross senses that they become totally unfit for divine contemplation and deep speculation

of the abstruse or silent forces of nature, for their intellectual faculties are lost in obscurity and darkness by the delusion of the outward senses, intemperance and sensual appetites, so that they cannot perceive or understand those things which are spiritual and are buried beneath the ignorance of the present age.

When man becomes depraved by sin and the indulgence of his gross and sensual appetite, he then becomes the seat of the infernal powers or evil spirits, which may be justly deemed a hell; for then the bodily senses obscure the bright purity of that divine wisdom which illuminates the faculties of the soul, and he becomes the medium or instrument of the unclean or diabolical spirits of the astral plane (our spiritual enemies) in the exercise of all infernal lusts, passions and evil, known only to the subtle craft of the Prince of Darkness.

ADMONITION OF THE AUTHOR.

"The imperfection of man's wisdom (materialism) are inevitable."

De Laurence.

The knowledge contained herein must be read, and the words observed with thine eye, that is,

the spiritual eye of thine understanding. There are some who will never realize the spiritual part of nature, for they cannot contemplate such with any constancy of mind. He who does, will see, through wisdom, the dangerous precipice of vanity and materialistic headlong desire; will realize the stubborn and fatal *will* of the passions which even the tears of contrition and compassion can never recompense. Divine wisdom ever leads the troubled heart through those labyrinths of temptation and vice which surround the footsteps of every human soul upon the paths of earth life. However, those who are prejudiced against receiving the principles enunciated here, may feel assured that every human being wishes to be happy, but that a great many prevent their own happiness; they destroy it, by vain and ridiculous pursuits of worldly pleasures and delights, which are neither durable or of any account to our immortal life, and through the illusions of evil spirits suffer themselves to be governed by the outward principles of the flesh, thinking the greatest good to be in satisfying their carnal appetites, or in amassing together heaps of gold, whereby they are able to thrust down the meek and poor, raising up the standards of envy, pride and oppression. These

truths, everyday observation and experience confirm; many materialists are so blind that, in the possession of great wealth, they think there is nothing beyond it, therefore they triumph in tyranny and oppression, revenge and contumely. When a human being suffers an evil spirit to deprave or control him, he then becomes a slave, and the *basest* and *vilest* of *slavery* is that which deprives man of his moral and social virtues; and although the owner of wealth and possessor of many worldly goods, such as mansions, estates, and divers other temporal gifts, he becomes the dupe or instrument of the powers of darkness. These gifts which are inherited were merely given to man in this life to bestow upon others less fortunate, those necessaries and comforts of life which he himself does not need or feel in want of, and by which he might if not totally blinded and controlled by evil conditions, passion, and lust, secure himself an eternal and incorruptible treasure and blessing in heaven.

For be it known that he who possesses treasures and gold without mercy, charity, and liberality, robs the eternal Creator of all good, of the great honor due unto Him, and, in short, is working the deadly destruction of his own soul. His riches, instead of being a blessing to him-

self and benefitting others, eventually and ultimately terminate in a curse; and while he lives on earth he is a *scourge* to society; and after the separation of his soul and body, it is plainly enough pointed out in the New Testament what will be his *situation* and *condition.*

EVIL SPIRITS.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world.

Revelation: 16-13-14.

An infernal spirit said to Christ: "If thou wilt fall down and worship me, I will give thee all these things," showing Him all the kingdoms of the world. In Genesis, in the benedictions of Simeon and Levi, Jacob, referring to evil spirits, said: "Vessels of iniquity are in their habitations, into their counsel let not my soul come." The Psalmist speaks of them as vessels of death, Isaiah as vessels of fury, and Jeremiah as vessels

of wrath, Ezekiel as vessels of destroying and slaying. Their prince is Belial, which signifies without a yoke and disobedient, a prevaricator and an apostate, of whom Paul to the Corinthians says: "What agreement has Christ with Belial?" These are the unclean and diabolical spirits, who serve conjurors and witches, and whose Prince is spoken of in *Revelations* as seducing the whole world. That an *evil spirit* worketh in a child of disobedience is what many mothers cannot believe.

Evil spirits disturb men with vain fear; others prompt lies and blasphemies; so we read in one of the third books of Kings: "I will go forth and be a lying spirit in the mouths of all the prophets of Ahab."

God has set over us many good spirits, with whom He has intrusted our welfare, they being our good shepherds and governors, that they may daily help us and drive away evil spirits from us so that they cannot tempt us, to curb and restrain them that they cannot hurt us. For we read in *Tobias* that Raphael did apprehend the demon named Asmodeus, and bound him in the wilderness of the upper Egypt.

The immortal spirits are the guides and keepers of mortal man, that they may observe justice

and merciful deeds, while going to and fro everywhere on the earth plane.

If we were not protected by good spirits, no potentate would be safe nor any woman continue uncorrupted or undefiled. No human soul in this vale of ignorance would ever come to the end allotted to him by God if good spirits did not protect and secure us, or if evil spirits should be permitted to satisfy the will and desire of the flesh of men. For the good and pure there is a keeper or protector deputized to every one of them; corroborating the spirit of man to good, so of the evil spirits, there is sent forth a spiritual enemy ruling over the flesh and the desire thereof; and the good spirits struggle for us, trying to preserve us from the enemy and lusts of the flesh. Every human soul dwells between these contenders of good and evil; our fate and our destiny is left in the hands of our own counsel, to whom we will give victory, good or evil. We cannot therefore accuse God or the angels, or deny the free will, if we are not brought to the knowledge of the true God, but suffered to fall into error and sin, giving victory to the devil and his constituents; for it is in the hand and power of man to adhere or incline to whom he pleases or attracts, and to overcome or repel whom he will.

There is given to every person a good spirit, so there is given to everyone an evil spirit, and each seeks a union with out spirit or soul, ever endeavoring to attract us to it, and merge itself into our individuality. The good spirits or intelligences, through all good works conformable to themselves, change us into angels by uniting spiritually with us, as it is written of John the Baptist in Malachi: "Behold, I send my angel before thy face;" of which transmutation and union it is written elsewhere: "He that adheres to God is made one spirit with Him." Evil spirits (many of whom are earth-bound) sustain a very strong and decided psychic relation to man on the earth plane, and by exerting their magnetism or astral influences upon mankind, attempt to make him conformable to their own individuality, and unite with him as Christ says of Judas: "Have not I chosen twelve, and one of you is a devil" (evil spirit). When an evil spirit hath influence on the mind or soul of man, it sows the dregs or seed of its own accursed desire. Consequently the soul becomes ineffected, and being of its own very nature mediumistic, it readily brings forth or manifests vice, sin, and all the wickedness that mankind is known so well to indulge in. When a

good spirit is attracted by the immutable law of attraction to a pure mind or soul (*for like attracts like*), it instantly exalts it to the light of wisdom, making the soul most perfect and bestowing upon it all good things, its very presence giving health to the body, happiness and virtue to the soul, and by a harmony infuses spirituality and light into the gladdened heart, but a bad or evil spirit, being attracted and transfused into a wicked soul, inclines it and stirs it up to commit theft, murder, lust, and other promptings.

Solomon said: "*As a man thinketh in his heart so is he.*" The proper interpretation of this means that when we think, entertain or maintain a certain condition of mind or mental attitude, we, by the law of our being, attract good and repel evil, or attract evil and repel good. The human mind or soul is like unto a magnet, and by its magnetism or magnetic principles attracts and repels good or evil, health or disease. Every human being is influenced and governed by the ministry of different spirits, and are necessarily brought to a high degree and dignity if he is *wise* and worthy of it. But he who is unworthy and attracts evil is ultimately deposed and thrust down into the lowest degree of sorrow and misery, according to his evil merits.

This is accomplished by a certain occult power or invisible influence which the physical eye cannot perceive, yet man's mentality is subjected to it and he feels a certain yoke of presidency, and while he may hesitate to acknowledge it, he does not find the law of God easily thwarted, for he ever fears and reverences, more or less, this occult power, which many presumably all-wise materialists say they do not believe in, just because they cannot measure it with a foot rule.

The angels or good spirits prompt or direct the soul, transmitting good thoughts and pure motives into the mind, ever illuminating it with sublime light and wisdom, and although mankind is not always aware of it, when he is wise and becomes purified, he then receives many mental impressions and psychic promptings from these silent helpmates, who strive to bring us to a pure and sacred perfection. Therefore, good students, "*be wise,*" be proficient in the sight of your Creator, and by diligence and through His Heavenly guides you will find a double progress of thy nature and profession, always remembering that "Out of the heart of man proceedeth evil," which inclines to you when your thoughts are not pure through the universal law of attraction. But a wise man, by the liberty of his own free

will, can render these evil inclinations and affections null and void, for there is a natural sympathy and antipathy or occult virtue among all things throughout the whole universe, even unto the stars, which will be better understood as the law of attraction and repulsion, or a positive and negative.

If Adam had not eaten the apple he would have lived void of concupiscence and avoided all the miseries and calamities that happened unto him from the sin of concupiscence, or the occult virtue contained in the apple, which was the medium or instrument of conveyance. Consequently, original sin has been continuously and effectively bred from the concupiscence of the flesh, but was first occasioned by the forbidden apple being eaten, for the stimulant to concupiscence or proper incentive to lust was placed in the dissuaded fruit and its occult lustful virtue, essence, or property was radically implanted or inserted in the flesh, and Adam began lustfully to covet copulation and the deflowering of the virgin.

The serpent and an evil spirit were responsible for the top and summit of the whole curse. Eve was told after her transgression that she should bring forth in pain, and that woman's seed

should bruise the head of the serpent, and with the same voice the Lord pronounced the blessing of the woman and the victory over evil or infernal spirits. Mortality entered through the concupiscence that had stirred up copulation, which the Creator had intended to dissuade, by preventing the eating of the apple. Realizing this, and noticing that man was not taken out of the way, according to God's forewarning, Satan beheld the corrupted, vile and degenerated nature of mortal man, and seeing that the power of uniting himself again to the God of infinite majesty was withdrawn, he began to rejoice greatly; but his joy was of short duration, for very soon he learned that the Son of God had constituted Himself a surety before the Holy Father for mankind. Likewise he learned that marriage was ratified by heaven, that divine goodness and spiritual life still inclined to mankind, and that his own evil fallacies and intentions were thus deceived and in a measure defeated. He then set to work in the best possible manner to defile the generation of mortals which was to be raised by matrimony, attempting to render every conception of God in vain by having evil abounding at all times and bringing mortal man on a level with himself, and by encouraging an

affiliation with evil spirits subject him to infernal conditions and eternal punishment. So to this very day the devil, through his constituents (evil spirits), prompts man to wickedness, and by this occult or psychic application unto the human soul, tries to shape the seed and form the destiny of mankind according to his own accursed desires, worthy indeed only of the invisible subtle craft of the Prince of Darkness. That the expectations and works of evil spirits are supported by the abominable conduct and actions of a certain portion of humanity no observing person will be concerned to deny, any more than they will that Jesus the Saviour has manifoldly shielded His people from the craft and subtilety of Satan, whose perpetual confusion will end, let us hope, in eternal punishment, unto the everlasting sanctifying of the divine Saviour.

ALPHA AND OMEGA.

"I am the Alpha and Omega, the beginning and the ending of all things," saith the Lord, "which is, and which was, and which is to come, the Almighty. It is done, I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall

be my son. Strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able."

"And behold there are last which shall be first, and there are first which shall be last. For whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted. *He that is not with me is against me, and he that gathereth not with me scattereth.*"

If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give the light.

"The kingdom of God is like a grain of mustard seed which a man took and cast into his garden, and it grew and became a great tree, and the fowls of the air lodged in the branches of it."

That the goodness of the Creator, which everywhere extends, creating everything for the use of ungrateful man, did diffuse great and wonderful occult virtue into natural things is to be found in the scriptural monuments of the ancient Hebrews in the Holy Scriptures. Of course, there are many who will venture to measure the wonderful works and unity of God's creation by their own intelligence and refined wit, where-

by they will deny God and the virtue given Him in the Bible, which contains a complete and reliable history of the human and Divine man. Just as though they, with their narrow materialistic view and capacity, were able to comprehend omnipotence; being of a necessity unable to do so, they measure the minds of all men by their own, thinking nothing is possible in nature if they cannot understand it. The book of God has been worthily termed the Holy Scriptures because it contains a knowledge of righteousness and at the same time unites and harmonizes theory and practice, word and deed, doctrine and action, and thereby embraces the whole philosophy of the human mind or soul. It also explains and points out the true relation of man to the omnipotent, and affords the most direct reference and teachings of the great truths of the spiritual and intellectual realms, gives the origin of God's universe and its immutable law, through which all things have to be brought to light, gives to the reader the anterior and posterior history of mankind, the possibilities of his future destiny and how it is to be best attained, instructs him regarding the living but invisible immortal intelligences, elementaries or spiritual agents (angels) which God employs in the great

work of redemption of mankind, and finally, gives the history of the most Divine and exalted of men, the world's Saviour, Jesus Christ, who is a living and universal expression of God, exhibiting all Divine powers and perfection; who revealed to mankind the highest and purest ends of His life and the means of His purification and restoration.

Again, the Bible, instead of being surrounded with darkness and uncertainty, to *wise* men who seek divine light it bears the impress of a true faith, which gives undoubted and undeniable evidence of higher occult powers or spiritual forces. The Holy Bible everywhere upon its sacred pages separates life from death and truth from error, while the ancient Sanskrit and remnants of scripture from other nations of antiquity show mere theory without practical application. In the book of God we find a connected chain of acts and events, like unto a divine and life-like drama. Of all the miracles of our Lord the many books of the Holy Scriptures speak with absolute confidence and Christian faith—so much so, that the history of no other people or any of the Oriental nations, interwoven with fable, can ever be compared with them. The Christian Bible contains a spiritual truth and

holy light which ever illuminates for the meek and lonely and heart-sick traveler every dark phase in the path of earth land. It is the basic principle and groundwork of all human thought and action, the guiding star from the earthly to the eternal light, of the mortal to the immortal or the divine, the beginning, end, and aim of all things.

A beautiful light which ever shines into our future life, guiding and governing our faith in God—in fact, the Christian Bible, with its books of Holy Scriptures, is more instructive and contains riches jewels and treasures, which awaken some responsive chord in man's nature, than all other books or writings taken together.

Regarding the theory of magnetism, or the Divine healing of the sick according to scriptural teachings, we find by a retrospective glance at the history of the children of Israel, as contained in the Old Testament, and also by comparing the teachings of the Oriental nations with modern methods of so-called Magnetic Healers and Faith Curists, an essential difference. Here we find that a true knowledge of the nature of Divine inspiration was not lacking, nor was it adulterated and darkened by the mysteries of the presumably all-wise materialistic materia medica

man, or the so-called divine healers of these later years.

In placing these occult treatise, which are devoid of mysticism, before the Christian student of magnetism or mental philosophy, the writer feels no hesitation whatsoever, because it is clear and true. Then, again, it seems eminently proper for him to do so on account of the vile credulity of the people of the present day, who are imposed upon by all manner of juggling impostors and human leeches who infest the various cities, imposing upon the simple and unsuspecting, ever taking advantage of the credulity of the common people, who are continually gaping after miracles, and, though they may reside a hundred miles or more therefrom, they, having received an impression from a preconceived idea of witnessing or receiving wonderful cures, go their way and anon circulate the report that they have seen and heard wonderful miraculous cures and things.

This kind of deception is practiced with the ignorant and vulgar, who, rather than have their imagination and pet idea balked, would be willing to swallow the most abominable lies, impositions, and conceits.

That our legislature is justified in enacting

laws to stop these impostors no fair-minded person will deny. Then again the ultimate and main object of the writer is to show why only pure and true Christian men and women can heal the sick and relieve the afflicted of evil conditions. Of this power of Divine wisdom the worldly minded have not even a conception, and in this statement, as in others herein contained, the writer feels that the Holy Scripture will bear him out, for owing to the abuse of knowledge of the infinite connections between the spiritual and bodily or outward senses some men have sunk deep into material darkness and confusion, due to the materialistic interpretation of the scriptures, flattering themselves that they can find light, truth, and divine wisdom in another place than in the great fountain and through the grace of God. They have fastened their voluptuous eye and desire on a false existence, becoming enamored of vice and sensualism, which only adds doubt and confusion to their already discordant soul.

But although mankind has sunk deep in sin and suffered bodily and mental torments, the hope of a full restoration is given to him on condition of absolute and perfect reconciliation, without which he sinks deeper and deeper into

the dark veil of materialism and his return to light and truth become more and more precarious. To receive the invulnerability which Christ promised to His apostles and become reconciled, man must seek wisdom and resist the false allurements of earthly pleasure and the lusts of the flesh, which only serve to dim the spirituality of God within him and steep his soul in the mire of vice and the invisible elements or evil forces.

Surely he must seek with faith and prayer before he can ever obtain the most exalted blessings of benevolent influences, without which he cannot even draw a pure breath, let alone become the recipient of divine light and knowledge, whereby he may be capable of healing disease and curing the disorders of his fellow men. To do this, he must gradually and surely overcome all things, and put away from him everything that will in any way serve to cloud or obscure his inner God-like nature, and separate him from the spiritual light and wisdom of God, who is the great source of his being. Until he does this, he can never be in perfect harmony with nature, thereby overcoming everything opposed to God and gaining victory over disease and evil spirits and all other enemies.

He must overcome one temptation and wordly

obstacle after another, which will dispel the dark vapors and clouds that intervene between himself and God, who is the true spiritual sun of light. And in the end of the struggle the pure rays of holy light will shine for the faithful and Godlike without interruption.

The Holy Creator has most certainly provided means to aid and encourage his people, by appointing spiritual agents whose benevolent influence lead them back to him and the path of righteousness. It is then man becomes free from the error of his ways, for he can be restored only through the Saviour. Through him all power and spiritual force becomes animated and exalted. Through him man approaches and realizes the first and only true light, thereby receiving a knowledge of all things.

For there is in man the power and apprehension of all things divine, as he is a complete system within himself, and may be properly called the microcosm. He carries a heaven within himself, for in the beginning God hath sealed in him the image of himself. Of all created beings man is the epitome. Therefore, let those who desire to find wisdom and truth in all things ask counsel and help from God and they will receive it. Let them offer up a prayer for the illumina-

tion of their understanding, depending for all things and wisdom in God, the first great cause. With whom, and in whom, are all things.

Man's first duty is to know himself; then in all simplicity, humility, faith and truth, draw from the fountain of Divine wisdom and knowledge and he will become so firmly established in faith that no wordly doubt will cause him to waver. True faith elevates the soul so as to bring it in direct unison with the Divine will of God. Then the higher spiritual powers and kingdom of God will become visible to his eye of understanding, and he will feel God and the good spirits more than he ever thought possible. When he has accomplished this all things will become possible to him, for he has added all spiritual forces and Divine influence to his own, and by this union and harmony he has received the fullness of a higher intelligence, vitality or magnetism, which was ordained for his use, and for the curing of the various disorders and evil inclinations incident to human nature.

All remarkable operations are effected by the spirit of God, without which no extraordinary cures are ever performed. The more pure and perfect man becomes the more he establishes harmony and free communion between himself and

his Creator. It is then man becomes a free agent and co-worker with God in the spirit. The great army of materialists, physiologists and students of materia medica who look upon and represent the spirit and principles of the Scripture, and of this life, with its sorrows, mistakes and disease, as an ordinary earthly matter, so as to make it appear that nothing is hidden in the sanctuary that they cannot comprehend by their presumably all-wise intellect, it is safe to say that they will never be converted to the spiritual side of life; while those who rely upon the benign influences and promptings of that higher light and intelligence in the temple of wisdom, which will exist beyond the life of the physical body, or our existence in this world, will never need conversion.

The universal expression of full perfection became an absolute reality only through Jesus. Christ. The various judgments of wise men regarding him show conclusively that all power, all gifts, and all perfections were united in the Saviour. It was He who first opened the new way, severing the chain of slavery to sin, pointing out the true image of perfection and wisdom in all its fulness to man, restoring to humanity the assurance of immortality, by elevat-

ing the spiritual being to a temple of holy fire, making it a living altar and incense to an eternal life of peace.

Christ entered the Holy of Holies as the true Saviour and high priest, restoring to the elect, through his spirit, not only the lost words of the old book, but giving to them a new one whose contents overflow with wisdom, knowledge of curing disease, and casting out evil spirits, and for making man invulnerable. He also gave to them the holy incense of prayer and showed that without it we are unable, except through him alone, to obtain every principle and desire of life.

The Saviour was the highest embodiment of wisdom, in spiritual and temporal acts of kindness and charity, uniting both in one.

Every true Christian man and woman is an existing expression of this doctrine and image of the Creator whose wisdom is revealed only to those who reverence and have faith in Him. The true Christian relies upon and believes in the commandments of the Saviour. Only such can enter the kingdom of God, which is the council of purity and peace. *The highest earthly wisdom will continue to be a tottering, unreliable and perishable structure of darkness and death, without a single ray of that spiritual light or*

hope which makes man purer and wiser than all the wise of earth, who do not believe in God, in the existence of evil spirits, the Devil and his constituents, or realize the wonderful value of a Christian life, neither of which they understand. If the great of earth could set their feet within the sacred sanctuary, and use the same for worldly, commercial and political purposes, Christianity would flourish like weeds, but their evils and subtleties, which are the works of the devil, can never be united or become a part of the Holy Temple. The horrors and desolation of materialism and commercialism are becoming far too general, and are preferred by too many, for these are the corruptions and causes that are sapping the very foundation of our churches. Out of the deists contained therein, there has grown a brood of materialists, who believe and declare that all connection of humanity with the higher powers, or the possibility of their being influenced and acted upon by evilly disposed spirits, to be a delusion or idle imagination. They do not even believe in their own existence. This class, which is only a degree worse than those who believe in the doctrine or creed of Deism, which acknowledges the existence of one God, but deny Divine

powers or the Revelations, blindly believing that man is to receive wisdom from the delusions of the outward senses, entirely independent of Divine Revelation or assistance from God. Hence, Deism implies infidelity, or a disbelief in the Divine origin of the Holy Scripture.

That the view and interpretation of the Scriptures by the rising generation of our country is greatly tarnished by the general prevalence of Deism, which, to a true Christian, is but another name for vice and sin, is a fact that is to be deplored, but nevertheless true, and is the direct cause of the many vices which abound in the religious, social and civil world.

There was a set of Deists among the Jews, who, like the modern Deists, did not believe in the existence of angels (good spirits) or demons (evil spirits), or that there shall be any resurrection from the dead. They not only persuaded the Scribes, Pharisees, and doctors of the law to lay aside judgment, mercy, and the love of God, in order to establish their own tradition, but wrought upon the Sadducees to prefer their own reasoning to the plainest declarations of the word of Revelation. They assured them that the well-informed author of the Book of Job was under a delusion when he said by the Holy

Ghost, "I know that my Redemer liveth, and that I shall stand with Him at the latter day upon the earth; and although after my skin worms destroy this body, yet in the flesh I shall see God."

These same Deists, like those of this day, persuaded them also that the prophet Isaiah was under the like mistake, when he foretold that death shall be swallowed up in victory; as also Daniel, who asserted, "that many who then slept in the dust shall awake, some to everlasting life, and some to everlasting dishonor." These prophecies, together with all the testimonies of all the prophets, they prevailed upon them to reject, merely because they themselves could not comprehend them, nor account for it how the dead shall arise. It is certainly most inconsistent for these Deists and materialists to concede to the Creator the power of giving life, but not that of resurrection, because they cannot account or comprehend how it is done. To the sensible person the giving of life is just as much of a miracle, if such it may be called, as the raising of the dead. But this is a fact the materialist, in his haste to condemn something he cannot understand, has overlooked, therefore his doctrine is inconsistent, impotent and nonsensical to

discerning people. But even in the face of every evidence of God's power and completeness the materialists and Deists are pleased to deny the whole system of revealed truth. Satan and his assistants must feast their mind upon the pleasing prospect of that amazement and surprise which shall surely overtake these infidels, when the avenues of immortality shall open before them and the terrors of a despised God and Saviour shall overwhelm them in the floods of horrid despair. Their pretended virtue, their wise philosophic fortitude, their boasted reason will fail them; and they will see to their everlasting confusion that he who despises the Son despises also the Father, who sent Him.

The Deist, both ancient and modern, is a faithful, deluded disciple of the Demon of Darkness, and whenever you meet with a materialist or a person of deistical principles, you will find an individual who is vain. For nothing but pride and the promptings of the Devil could ever induce man to greatly prefer his own reason to the dictates of sacred Revelation.

There is a truth in Scripture the sanctity of which can never be shaken, and which shall remain firm as long as the world exists. After years of study and observation of the many dif-

ferent religious views held by ancient and modern Philosophers, Mediæval Theosophists, ancient priests and prophets, together with four years in the Orient associating with the Hindoos, whose religious views have been handed down from times prehistoric, to the commencement of historic times, with a consistency and completeness that certainly sustains their belief and claims to the establishment and maintenance of their dynasty during long cycles of time, the writer realizes that there can be nothing more various and opposite than the opinions of mankind respecting the existence of an Almighty God or the influences and agency of infernal and evil spirits. There are some who continually in an illiterate manner throw the blame of their vices and sins upon the devil and to take their word for it they are on all occasions the innocent dupes of his subtlety and malice. They represent him as the prime agent of all their complicated scenes of wickedness, and would fain persuade us that so far from being the object of our just aversion, they deserve our commiseration. Others there be who go to the opposite extreme and with all their knowledge and power endeavor to clear the devil of the slander thrown upon him. Whether the Prince of Darkness hath re-

tained this class as his advocates and defenders, the writer pretends not to say; but *evidence* suggests that he *has,* for they tell you that he and evil spirits have no hand whatever in all the sin, disease, and misery which exist upon the earth plane; that it is impossible that he should be able to exert any influence upon the plastic minds and manners of men, notwithstanding the fact that the Scriptures are authority for it, and that there are cases cited in the Bible to support this contention. According to many declarations made in the Bible, the power or influence of Satan and evil spirits was exercised to the bodily as well as the mental discomfort of man, and not to his spiritual being alone, as some of the ministers of the present day preach to you.

The Devil, evil spirits, disease, sin and sickness are synonymous terms now as much as they were during the history of the children of Israel. The true Gospel is the same to-day as then, only ministers and others construe it according to their own conception, or knowledge of its deeper occult meaning. Then, again, there are other people who go further still, and even doubt the *very existence* of the Devil and his infernal agents, and are quite con-

fident that all their wickedness and bodily discomfort arise from another source, but they fail to explain what or where this quarter is. There are some minds which are long agitated between these widely different views and opinions; now verging towards this belief, now swaying towards the other extreme; and for a long time continuing in such a painful suspense that they would give considerable to become satisfactorily convinced in a matter of such vast importance in human life. If the writer be allowed to express an opinion on this seemingly intricate phase of human existence, he is most sincere and profound in stating, let who will deny it, that he is perfectly satisfied that, however justly the guilt of man may be charged to his own corruption, *infernal* and *evilly disposed spirits do exist, and are fully employed in forwarding their wicked designs and purposes.* Having while in the Orient seen evidence enough to convince any- sane person of the actuality of the existence, art, and far-reaching influence of evil spirits, which so fully agrees with the Scripture that from a principle of benevolence to mankind and misguided humanity he feels justified without any apology in communicating this conviction to the public, together with a spiritual interpretation of the Holy Scriptures.

HEALING THE SICK.

"Verily, verily, I say unto you, he that believeth on me, the works that I do; shall he do; also, and greater works than these shall he do; because I go unto my Father."—St. John, xiv., 12.

Mankind through his reconciliation, unity and return to God, and living a true Christian life, receives the powers which the Saviour promised to his followers, namely: "To expel serpents and evil spirits, to heal the sick, and cast out devils," for as many received Him, to them gave He power to become the sons of God, even to them that believe in His name. St. John, ii., 12,

"Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do; because I go unto my Father."

"And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son."

"If ye shall ask anything in my name, that will I do."

"If ye love me, keep my commandments."

"And I will pray the Father, and he shall give you another comforter, that he may abide

with you forever. Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

"I will not leave you comfortless, I will come to you." "Yet a little while and the world seeth me no more; but ye shall see me; because I live, ye shall live also."

"And that day ye shall know that I am in my Father, and ye in me, and I in you."

"He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." St. John, xiv., 11, 12, 13, 14, 15, 16.

"I am the true vine, and my Father is the husbandman."

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

"Now ye are clean through the word which I have spoken unto you."

"Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

"If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done unto you."

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

"As the Father hath loved me, so have I loved you; and continue ye in my love."

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

"These things have I spoken to you, that my joy might remain in you, and that your joy might be full."

"This is my commandment, that ye love one another, as I have loved you."

"Greater love hath no man than this; that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." St. John xv., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

Every true Christian can through the spiritual and divine power of God perform the same works as our Lord Jesus Christ. But the race of materialists who live in a state of sin can never realize the spiritual gift or power, which the Lord gave to his twelve disciples, to protect them against unclean spirits, to cast them out, and heal all manner of sickness and all manner of disease. St. Matthew, x., 1.

That the worthy and God-like can receive a power which will enable them to cure disease and cast out evil spirits, we find to be true not only with the apostles, but with all godly and righteous men of every age. "For according to your faith be it unto you." St. Matthew, 13, 12.

"For whosoever hath, to him shall be given, and he that hath not, from him shall be taken away, even that he hath." St. Matthew xii., 12.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof, in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew xiii., 36.

The seemingly much over-learned college man who evidently is full to overflowing with up-to-now newness, becoming the medium or mouthpiece of Satan and his agents, professes a disbe-

lief in the divine origin of the Holy Scriptures, preferring blindly to follow the promptings of his outward senses as his only guides in doctrine and practice as a free thinker. He also maintains that mankind cannot become qualified for spiritual matters, and thereby attain all wisdom, but must continue heathen-like in his manifold and blind transgressions, and attain not unto the high and inspired light of the omnipotent Creator, nor become enlightened by the same divine radiance of holy wisdom and knowledge that was bestowed on the apostles and others, after the coming of Christ.

The works and miracles of our Saviour are said by him to be *fables* of *antiquity,* and that only the ignorant and "out of fashion folks" believe in *sorcery, witchcraft* and the actual existence of *evil spirits;* that religious teachers and Christians who are inclined to God and spiritual enlightenment cannot safely oppose *modern science,* but should by all means reject, oppose and look upon the Biblical miracles and *teachings,* and the *Scriptural healing of the sick* and afflicted as *fables,* and that those who do not do so are clinging to an utterly *untenable tradition.* The reason he gives, if such it might be termed, is that said teachings, works and miracles of the

Saviour, as recorded in the book of Holy Scriptures are not *strictly scientific,* and are contrary to the laws of *human* or earthly *reason,* which, as every schoolboy knows, depend upon the outer senses. And then, again, we are told that Bible doctrine does not conform strictly to the science *of biology and geology.* The creation of heaven and earth, he tells us, as related in the first book of Moses (Genesis) is beautifully *poetic,* but in no way scientific; therefore, according to our latter-day lights of earthly intellectuality, the teachings of Jesus, who is our Redeemer, Advocate and Mediator, *can with safety be opposed and rejected,* but not so with science, which is man's own knowledge. A *wise* man would advise that we depend not too much upon our own wisdom in the understanding of these oracles of the Holy Bible; for all earthly wisdom is foolishness in the sight of God,—I mean all the wisdom that man seeks from any other source than God alone. Man should look within rather than without to receive those spiritual instructions, which so many earnestly desire, beseeching God to illuminate the faculties of his soul, so that he may clearly and comprehensively see with the spiritual sight and be released from the darkness which is ever over-

spreading him, in the delusions of the outward senses. Then only can he see and understand those things which are spiritual.

It is a most deplorable fact and one that every intelligent father and mother will look upon with regret and alarm, that our school men, by their noise, pride and arguments of materialism, which is the wreath of curses that encircles their brow, seek to destroy instead of creating that which builds up and ennobles the character, the body and the mind of our children, who are placed under their guidance and jurisdiction. It is their plain and moral duty to create a certain positiveness and dislike for that which undermines their physical, intellectual and moral welfare, and to suppress evil tendencies, by encouraging those that are good and noble; for bad, indeed, is the child that has no God-like, spiritual inclinations or good qualities. We all must know that in the young, tender hearts of our children, as in the smallest bud or flower, there are encamped the opposed hosts of good and evil, over which ever flow the restless and turbulent tides and waves of destiny and will, over which sweep all the storms of fate, ambition and revenge, upon which fall the gloom and darkness of despair and death and all the sunlight of

God's content and love. Every parent should understand that a child entertaining a pure and God-like condition of mind, and permitted to receive only pure thoughts and doctrines, by the immutable law of attraction, invites good influences or God-like spiritual keepers and guides, but the child who is taught to disregard the teachings of Jesus Christ attracts evil influences. That these unseen and powerful agents of the devil (evil forces or spirits) can get hold of a child or man and destroy their moral character, as easily as the fearful hurricane sweeps all before it, striking him in a thousand places at the same time, without his being able to perceive the invisible foe, or being able to protect himself, has long ago been demonstrated as a fact.

The mentality of a child, as of a man, is alike exposed to unseen and powerful evil spirits, and if he be not equally powerful by the strength of God, pure and high minded, loving his fellow beings and seeking to benefit them rather than attracting by sin the evil spirits of the astral plane, he will most certainly suffer in mind and body, for in the after years of our life we are subjected to an evil force proportionate to the original impulse or teachings to disregard the purest blessings of life.

To attract benevolent and pure forces requires a strong faith in God, gained only by a knowledge of spiritual, or nature's law, which can accomplish anything if it acts through a human mind that is in harmony with these laws, without which nothing useful can be done. True Christianity consists of *true faith*, but *true faith* rests in spiritual knowledge, and without this kind of knowledge there can be no *faith;* which is only obtained by developing one's inner and most lofty nature. All this and more is plainly set forth in the books of Holy Scripture, yet to some an additional warning seems to be essential. For as many times as the wise and great of earth doubt God or disbelieve the Scriptures, and in earnest thought are held to be a fable, *so many times the test is falsified.*

Referring again to the Christian method of healing disease through the apostles, who never obtained the means to cure disease from the apothecary, neither did they possess any secret remedies. But they did possess, by having unlimited faith in God, an inherent power to heal disease, and by words they cast out devils and evil spirits, restored the dead to life, healed through prayer and the laying on of hands, the sick, the lame, and the paralytic, caused the blind

to see and the dumb to speak. To prove, however, that these cures are not to be confounded with, nor are meant to represent the same methods that are employed by some of the *would-be* healers of to-day, who pose as God's vice-regents or deputed privy counsellors on earth, but that they were wrought by Divine power, the writer will cite some of the cures performed by Christ and his apostles as they stand recorded by the Evangelists and in the Acts of the Apostles.

"When Jesus came down from the mountain great multitudes followed him, and, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleaned, or the unclean spirit was driven out of the man." Matthew viii., 1-3.

"And when the Lord was entered into Capernaum there came unto him a centurion, beseeching him to come and heal his servant. And Jesus said unto him, I will come and heal him.

"The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed. When Jesus heard this, he marveled, and said to them that followed: Ver-

ily, I say unto you, I have not found so great faith, no, not in Israel. Go thy way; and as thou hast believed, so be it unto thee. And his servant was healed in the self-same hour." Matthew viii., 5, 13.

"And when Jesus had come into Peter's house he saw his wife's mother laid, and sick of the fever, and he touched her hand and the fever left her; and she arose and ministered unto him." Matthew viii., 14, 15.

"When the evening was come they brought unto him many that were possessed with devils; and he cast out the evil spirits with his word, and healed all that were sick." Matthew vi., 16, 32.

"And, behold, they brought to him a man sick of the palsy, lying on the bed, and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee." Matthew ix., 2; Mark ii., 3.

"And, behold, a woman was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garments; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned around and when he saw her he said, Daughter, be of good comfort; thy faith has made thee whole.

And the woman was made whole from that hour." Matthew ix., 20, 22.

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid arose. And when Jesus departed thence, two blind men on the road to Jericho followed him, crying, and saying, Thou son of David, have mercy on us. And when he came into the house, the two blind men come to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, *According to your faith be it unto you.*" Matthew ix., 23, 24, 25, 27, 28, 29.

"Jesus healed the man in the synagogue who had a spirit of an unclean devil, whom he rebuked, saying, Hold thy peace, and come out of him." Luke iv., 33.

"When the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them and healed them." Luke iv., 40.

"And again when he came nigh unto the gate

of the city (Nain), behold, there was a dead man carried out, the only son of his mother, and when Christ saw her he had compassion on her, and said unto her, Weep not, and he came and touched the bier, and he said, Young man, I *say unto thee, arise.* And he that was dead sat up and began to speak, and he delivered him to his mother." Luke vii., 12, 15.

"Mary, called Magdalene, out of whom went seven devils, the wife Chuza and many others possessed of evil spirits were healed and cured." St. Luke viii., 2, 3.

"The man possessed of a legion of devils, which besought him, that he would not command them (the evil spirits) to go into the deep. And there was a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter unto them. And he suffered them. Then went the devils *out of the man,* and entered into the swine, and the herd ran violently down a steep place into the lake, and were choked." St. Luke viii., 30, 31, 32, 33.

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed down together, and could in nowise lift up herself. And when Jesus saw her he called her to him and said unto her, Woman, thou art

loosed from thine infirmity, and he laid his hand on her, and immediately she was made straight, and glorified God." St. Luke xiii., 11, 13.

"He also healed the King's son at Capernaum, who was at the point of death, through the faith of the lad's father." St. John v., 2, 8.

"The poor man who had an infirmity thirty-eight years, whom no one would carry into the pool at the sheeps market, whose waters when troubled by the angel healed all disease, he cured by the words, Rise, take up thy bed and walk." St. John v., 2, 8.

"The man that was born blind he healed with common clay and spittle. He spat on the ground and made clay of spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing. And it was the Sabbath day when Jesus made the clay and opened his eyes. This cure the Pharisees and Jews doubted, and said this man is not God, because he keepeth not the Sabbath." St. John ix., 1, 7, 16.

St. Mark relates a still more remarkable cure effected by Jesus on a blind man. "And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And

he took the blind man by the hand and led him out of the town; and when he had spit on his eyes and put his hands upon him, he asked him if he saw aught. And the man looked up and said, I see men as trees walking. After that he put his hands upon his eyes, and made him look up; and he was restored and saw every man clearly." St. Mark viii., 22, 25.

Jesus raised Lazarus from the dead through a fervent prayer to the Father. "Then when Jesus came he found he had lain in the grave four days already. It was a cave and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee that if thou wouldst *believe,* thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me, and when he thus had spoke, he cried with a loud voice, *Lazarus, come forth.* And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." St. John xi., 17, 38, 44.

These are a few incidental cures performed by our Saviour and recorded by the Evangelists. There are other narratives of the works and cures performed by Christ which are not recorded by the Evangelists. These are to be found in the history of Jesus, by Eusebius (chapter 12, page 16), from which Bushing wrote much concerning "Learning of the Middle Ages."

The events recorded here in connection with those related by the Evangelists are an extraordinary instance of the vocation of spiritual or occult forces and the power given to Christ while on his divine mission of love.

CHRIST'S APOSTLES.

That the promises respecting the power of Christ, namely, "that he would heal the sick by casting out devils and evil spirits," were fulfilled, is proven by the additional cures and works which were wrought by the Apostles, who healed diseases in the same manner that their *Master did,* as the following will show. "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple, who, seeing

Peter and John about to go into the temple, asked alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. Then Peter said, Silver and gold have I none, but such as I have give I thee; *In the name of Jesus Christ of Nazareth rise up and walk.* And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength, and he, leaping up, stood and walked, and entered with them into the temple, walking and leaping, and praising God." Acts iii., 2, 8.

"And believers were the more added to the Lord, multitudes both of men and women, inasmuch as they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." Acts v., 14, 16.

The history of Simon, the sorcerer, who, on account of his deceitfulness, could not perform these wonders, and who attempted to buy from the Apostles with money the gift to work these

wonders, is especially remarkable. This wonderful story is also applicable to many of the Simons or healers (impostors) of this day.

"But there was a certain man called Simon, which before time in the same city used sorcery" (the invocation or conjuration of the evil spirits of the astral plane, witchcraft, magic, etc.), who was converted under the preaching of Philip and was baptized. And the Apostles gave unto the men converts the Holy Spirit, "and when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money (materialism, pure and simple). Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity." See Acts viii., 9, 23.

Read also the history of Eneas, who had kept his bed for eight years and was sick of the palsy. See Acts ix., 33, 34, 36, 41.

"Of the same kind also are the godly works of Paul, who invokes our admiration and wonder on account of his faith in God, his strength of spirit and power in all things. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked, who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." Acts xiv., 8, 10.

When man by faith and purity becomes one with God, his body becomes a medium or an instrument of conveyance of divine spirit or force, and by concentration this divine influence is directed unto the body of those that are unclean, who, when they are made whole in the sight of God, are purified and cleaned of all disease or that occult or evil spirit which, in the Bible, is termed sin.

"And God wrought wonders through the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out of them." See Acts xix., 11, 12.

For the benefit of those who may not believe or understand this method of curing disease, it

is only necessary to remind them that our physicians of to-day know only too well that a room where a person has lain with contagious disease, or a garment worn by the sick, retains an invisible and deadly element or occult force that is readily absorbed by the system of a sensitive, and that in this manner disease is spread so that it is at times necessary to quarantine whole districts, and keep those whose body or garments have become infected from mingling with their fellow-beings. When it is so well known that this is true, why should we doubt that handkerchiefs, aprons, or even Paul's garments retained that divine influence or occult virtue which purified instead of polluting the body of another. Is it more wonderful, or a miracle, may I ask? While it is not in place to discuss here the character and virtue of divine spirit, magnetism, personal influence, or psychic elements, whether it is a fluid, force, gas, vibration, occult or psychic force, it is a fact well known to all psychologists, worthy of the name, that there is an emanation of an occult virtue or influence which goes forth from the healer to the healed. And that the aura (magnetism) of a pure and holy person is agreeable and attracting, and that he possesses a wonderful amount of personal magnetism. In

sensual, sinful and gross personalities this *aura* is repulsive, repelling its opposite, the pure and God-like; this is why some are happy, magnetic and successful, and others are miserable and unattractive.

When the woman who was diseased with an issue of blood twelve years touched the hem of Jesus' garment she was made whole by the transmission of divine influence from the personality of the Saviour, who never claimed any credit only that he had by faith received the Holy Spirit from God the Father by becoming one with him.

The young man named Entychus, who fell from the third story and was taken up dead, was restored by Paul. "And Paul went down and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread and eaten, he talked a long while, even to break of day, so he departed. And they brought the young man alive, and were not a little comforted." See Acts xx., 8, 12.

"And it came to pass that the father of Publius lay sick of a fever and of a flux; to whom Paul entered in, and prayed and laid his hands on him and healed him. So when this was done

others also, who had disease in the island, came, and were healed." See Acts xxviii., 9, 8.

Having in this work spoken at length about the import of Christian or Scriptural healing, and given more or less of an occult, psychological, or spiritual interpretation of the books of the Holy Scripture, the writer submits the matter to each student that he may form his own conclusions, selecting that which is most instructive to his own peculiar nature. But one thing must not be lost sight of nor omitted in the conclusion of this treatise, and that is, that every person must apply himself to the Eternal Wisdom, entreating God to give him understanding so that he may receive the honor of the Creator, and become a true Christian before he can ever perform cures or heal disease by Christian methods. And, remember, every one is not a Christian who calls himself such; many are Christians only in name and in external appearance.

Christian healing, according to Scriptural principles, is the originally pure doctrine of Christianity, and therefore deserves and demands special mention here. For more than one reason, not only because something divine and God-like takes place therein, but because according to sacred history, it is the only true method

of curing disease. These principles have long been fully established by certain declarations, admonitions, and doctrines in the Holy Bible. For further verification the writer refers the reader to Leviticus 26, 14; Deuteronomy 28, 15, 22; Exodus 14, 26; also see Ecclesiasticus 38, 9; Psalms 107, 17, 20. Therefore, according to the words of the Saviour, who became man's Redeemer and Mediator, there surely exists a higher medical science than the ordinary one, and the true Christian can, through faith, in the mercy of Jesus Christ, cure and heal diseases which our doctors confess their inability even to understand, much less cure.

To substantiate this statement the author refers those who are interested to cases (particulars of which are included in this book) where the worst forms of ailments and disease of limbs have been cured in the United States by ministers, priests and doctors who are godly men and realize that all wisdom and power is to be attained only through Him who says, "I am the light of the world."

That there have been many well authenticated cures made by true Christian men and women, whose genuineness cannot be questioned, the writer takes pride in recording; and if human

testimony can be of any value, there is a body of evidence reaching from the remotest ages to the present day, as extensive and unimpeachable as is to be found in support of any thing whatsoever, proving that the Saviour did not speak falsely when he said, "Verily, verily, I say unto you, he that believeth in me, the works that I shall do he also shall do." The godlike minister, priest and physician who believe and have faith, "is like unto God," but the medical body belongs to the materialists and unbeliever. This statement is made with all due respect to the men of materia medica of whom many are honest in their convictions. But the physician who wakes up to the fact that disease is of spiritual or occult origin and that he is combatting a psychic force which requires by its very nature to be ousted by the Divine or supreme spirit, will have the satisfaction of GETTING RESULTS. But of course the physician is entitled to honor and every one should "Honor a physician with the honor due unto him for the use ye may have of him, for the Lord hath created him, and he should receive honor of the king." The skill of the physician shall lift up his head, and in the sight of great men he shall be in admiration, but the physician is made for the sinner. "He that

sinneth before his Maker, let him fall into the hands of the physician."

In the New Testament we find diseases are generally ascribed to a sinful origin. Jesus said to the paralytic when he healed him, "Thy sins are forgiven thee," and he was thereby made whole. Again when he healed the man at the pool of Bethsaida, who had an infirmity thirty-eight years, and he met him afterwards in the Temple, he said unto him, "Behold, thou art made whole; sin no more lest a greater evil befall thee." John v. 14.

All the apostles, and all the saints, insisted upon first curing the patient morally, for a true restoration of the diseased body and spirit can be effected only by a return to God. It is truly remarkable that all the wise men of the East, Zoroaster, and all the advocates of the doctrines of emission (system of emanation), the Cabalists, as well as all of the later Theosophists, every one of whom possessed extraordinary ability to heal disease, defended these principles and doctrines. By some of these men disease was charged directly to sin, while others attributed it to evil spirits, with whom man becomes associated through sin by the law of attraction. That unclean, diabolical and evil spirits are

the causes of disease, destroying and vitiating the healthy sap of the human system, no one with any spiritual views whatever will deny; for these are the true bonds which Satan has bound. St. Luke xiii., 16.

The originally pure doctrine of Christianity was manifested through Christ, who, by rigid restraint from sensualism subdued evil spirits (demons), and he who lives as Christ did can subdue them likewise.

By laying on of consecrated hands the patient is made the recipient of divine influence or the spirit of God, which is sent out to heal demoniacal diseases.

Notwithstanding the differences of opinion and variety of ideas, the original doctrine, the healing of disease according to scriptural principles will continue and give hope in time of moral improvement and perfection.

If a person is in earnest and greatly desires to live in unconditional obedience towards God, becoming converted to him through living in active faith, then God becomes his physician, and he no longer requires the services of an earthly doctor, for as soon as man's soul is in a perfectly healthy condition, just so soon will health be communicated to the body; for sin

and disease cannot affect the soul that has been made one with the Creator and thereby elevated to heaven.

The man who is not capable of Divine contemplation, let him turn to the physician, for "God created him, and he hath given men skill that he might be honored in his works."

The only way any person is to heal disease according to scriptural principles, is, in the first place, to become a true Christian, physician or priest, then he will be able to help the sick through his own help, especially so by the health and divine spirit which emanates from his own soul, and this is only when he himself is pure. He must heal the inner man (the soul), for without rest and peace in the soul (inward light), there can be no real cure of the body. It is therefore indispensable that the minister, physician, priest or private citizen of either sex, who professes or desires to cure disease, must become a recipient of the divine spirit, knowledge and wisdom of God. Then disease can be healed through prayer and the divine word, and without medicines, which are good but are seldom sufficient.

"Go up into Gilead and take balm," says Jeremiah; "in vain shalt thou use many medi-

cines; for thou shall not be cured. Jeremiah, xlvi., 11.

There are found in the Bible instances where physical means were used, but only in rare instances recourse was had to physical or material remedies. Elias threw salt into the bitter spring and it became wholesome ever afterwards. He also cast meal into the pot, wherein was death, and the vegetables became harmless.

Moses by casting wood into the waters of Marah, made them sweet. Exodus xv., 25.

His cure for leprosy by washing, purifying, etc., was truly remarkable, to those who do not understand God's wisdom. Isaiah laid figs on the glands of King Hezekiah and healed him. Tobias cured his blind father with fish gall, a remedy that was revealed to him by an angel. Even Jesus anointed the eyes of the blind man with spittle and clay, and told him to wash in the pool of Siloam. It will be noticed in these cases *only outward remedies were used* in healing, and these were of the simplest and most unstudied kind. Internal remedies *were not used.* Material means or substances were used simply to stimulate *faith,* for Christ said, "According to your *faith be it unto you,*" etc. He rebuked his disciples for a deficiency of *faith* in God who cures.

The real means of cure consisted in spiritual purification, in conversion from sin, in prayer to the holy Father for life, the divine Physician of the believer and faithful Christian. For we read in James v., 13-16, "Is any amongst you afflicted, let him pray." "Is any merry? let him sing psalms." "Is any sick among you, let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him. Confess your faults to one another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much." Read in St. Mark vi., 12.

And they went out and preached that all men should repent. And they cast out devils and anointed with oil many that were sick and healed them.

Health and disease, fortune and misfortune, joy and sorrow, love and hate, good and evil, life and death are amongst the constant occult forces of this world, and are not due to accident, but have been arranged by a higher and mightier hand. Man's only protection from

affliction and suffering is *faith in God* and His wisdom. Through faith he can overcome evil, purifying himself from sensualism and sin, preparing himself for a better existence.

The main object and predominating thought should be health for the soul and the spirit. The health of the body should be a secondary consideration. If the soul is in a state of purity and health the body will be free from disease and pain as a natural consequence. His flesh shall be fresher than a child's; he shall return to the days of his youth. John xxxiii., 25.

True happiness and perfect peace cannot be found in earthly things, because true happiness and heart's satisfaction exist only in the soul of a true Christian man or woman, who is one with God, and whoever receives the consolation, blessing and purest love of our Father who art in heaven.

TO THE TRUE CHRISTIAN AND STUDENT OF WISDOM.

Take God's instructions in all things, in all simplicity, humility and truth. It is He who teaches us *wisdom* through His divine mercy.

Depend for all things on God the first cause; with whom, and by whom, and in whom, are all things. Thy first care is to know God, and then in humility direct thy prayer for the illumination of thine spiritual understanding.

THE AUTHOR.

Publishers' Note.

PROFESSOR L. W. DE LAURENCE

Has devoted many years of study both here and in the East to the consideration of the original Pure Doctrine of Christianity. To understand the Divine Wisdom of God and give this knowledge to the Christian Community has been at all times his highest ambition. Professor De Laurence is distinguished among scientists for his knowledge of Medical Psychology and occult philosophy, upon which he has written a complete work. Biblical students and those who desire knowledge of the "Occult" are stimulated and often greatly assisted by an interview, either in person or by letter; and as many readers become in a degree acquainted with an author through his works, some of them may consequently desire the address of Professor De Laurence. For the benefit of such all communications to him will be forwarded by the publishers.

Cures that Have Been Made by the Divine Spirit of God Acting Through True Christians.

CRIPPLE LAID DOWN HIS CHUTCHES.

Walked from a shrine, cured of hip disease.

New York, May 20.—Maurice Laverly, 13 of Centerdale, R. I., who had suffered from hip disease ever since he was a baby and had never been able to walk without crutches, wrote, several weeks ago, to the Rev. Father Porcile, of the Church of Our Lady of Lourdes, in Williamsburg, asking permission to go to the church and be cured by its relics. The permission was granted, and the boy made frequent trips to Williamsburg to visit the church. At each visit he was sprinkled with Holy Water at the Shrine, his body was rubbed with the relics, and the Priests prayed for him. Yesterday, Lavery went before the Shrine at two o'clock in the afternoon when there were two thousand persons in the church. After the usual ceremonies, Father Porcile told the boy to walk without crutches. Lavery tried to do so, and succeeded. With a priest at either side of him, to assist him if necessary, he walked up the aisle of the church and across the yard to the rectory.

The cure, it is said will be permanent.—*Cleveland Press,* May 20, 1901.

CURED BY FAITH IN GOD.

Paralytic of Mckeesport arose and walked.

Rev. R. H. Bentley was carried to Christian Alliance Headquarters in this city, anointed with oil and was then able to walk home.

Rev. Richard H. Bentley, pastor of the Free Methodist Church, of Mckeesport, who for almost two months was considered a hopeless paralytic has recovered after a visit to the Christian Alliance headquarters in Pittsburg, and attributes his cure entirely to faith. Among his neighbors in Christy Park the cure is considered little less than a miracle.

Having concluded a long revival in his church last winter Mr. Bentley was stricken suddenly, losing power of speech, and his entire left side was paralyzed. Physicians attending him could give no relief and told him his trouble was due to a blood clot on the brain and that medicine could give no relief. Mr. Bentley then decided to visit the Christian Science Institute, be anointed with oil according to the Scriptural Injunction, and pray for relief. He had to be carried to the railway station last Wednesday and, arriving here, to the Alliance rooms on Penn Ave.

After the anointing and prayer Mr. Bentley reached out his hands and arose to his feet. For the first time in over two months he stood alone. He walked back and forth across the room and the little band joined in songs of thanksgiving. He returned from the institute to the Baltimore

& Ohio station and walked home from the Christy Park station without aid. His neighbors saw it and it created a sensation. Since that time he appears to be fully restored to health.

Mr. Bentley said yesterday, "I attribute my recovery to nothing but an overpowering faith in God's power to make me well. I prayed for weeks for relief and it did not come. One thing I noticed, however, that is the longer I prayed, the stronger grew my faith that I would recover. I went to Pittsburg that day feeling that I was going to be cured and would be able to walk back. I was not surprised at my cure. I should have been greatly surprised had I not been cured. I could have been cured if I had remained at home, but I wanted the association of Christian brethren, and to be anointed with the oil. No particular cult or creed can claim the credit of my cure. It was purely the result of faith in God.—*Pittsburg Dispatch,* June 5, 1901.

DISCARDS CRUTCHES AT PRIEST'S COMMAND.

Lame nun, instantaneously is healed of her infirmity before the shrine of Ste. Anne De Baupre.

Pittsburg, Dec. 7.—"In the name of God and through the intercession of Ste. Anne De Baupre, I command you, Sister Mary Aldegonda, to lay down your crutches and walk."

The very Rev. Father Therieleir, of the Chapel of Ste. Anne De Baupre, of Quebec, Canada, spoke this command to Sister Mary Aldegonda of the Convent of Mercy of Pittsburg, who has been unable to walk for thirteen years.

She laid the crutches before the shrine, and walked with a firm tread from the chapel. This story is told by the sisters at the Cenvent of Mercy, this city.

For thirteen years Sister Aldegonda had the best medical attention that could be had in this city. The injury baffled the surgeons, who removed three pieces of bone from the foot.

During the cold season of the year she was compelled to take to her bed on account of the pain in the injured foot. The physicians gave her no encouragement and, indeed abandoned her case.

Her friends heard of the Ste. Anne de Baupre, in Quebec, Canada. With three companions she went to the chapel. For five days she participated in the prayers and services of Ste. Anne.

On the sixth day when they assembled at the shrine Father Therieleir asked her if she thought she would be able to walk without her crutches. She replied that she might be able to throw one of them aside.

"No," said Father Therieleir, you can now walk without either of them."

She then placed the crutches at the foot of the shrine and walked away amazed. Owing to the

fact that she had not used her legs for years they were still weak.

Now that she has been able to exercise she says she can walk yith a steady and firm step. When the Mother Superior of the convent was asked if Sister Aldegonda felt any sensation in the injured member during her treatment, she replied that she had not. She said that Sister Aldegonda had faith in the prayers and felt that she would be benefited.—*Detroit Free Press.* Nov. 22, 1901.

CURES DISEASE WITH TOUCH.

Young man at Niles, Mich., has remarkable healing powers.

Niles, Mich., Jan. 25.—John Griffith, who came to Niles a short time ago from Gilead, Ind., possesses extraordinary curative powers. He was born in Miami county, Indiana, twenty-five years ago. At the age of fourteen he became cognizant of his strange powers. His first case was that of a horse, which was so badly afflicted with tumor of the neck that his father was about to kill the animal. The boy interceded, and in a few days, the animal was entirely well. His next case was that of a young woman who was suffering from a goiter, which the boy cured in one week. He has cured over 400 cases, covering a large part of the catalogue of human

afflictions. His method is to place his hand on the afflicted part at the same time praying.

He says he has never failed in a single case. While he cannot explain wherein his power lies, he attributes it to a divine gift at birth. He has visions and believes everything he dreams. He will undertake to cure only at certain times, between the new and full moon, and at night time. He bestows his services free. In case a vein severed, he can, without bandages, stop the flow of blood instantly. He is not a member of any church or society, and was never baptized in any faith. He is attracting widespread attention in medical circles.—*Chicago Inter Ocean,* Jan. 25, 1902.

GIFTS OF HEALING.

St. Paul, in his classification of "gifts," puts gifts of healing and of miracles below the word of wisdom and of knowledge, the vision of faith, the inspiration of hope and the motive power of love. "Desire earnestly the greater gifts," he cries; "but a still more excellent way show I unto you"—the way of faith, hope and love. We are apt to reverse Paul's order and put gifts of miracles first; of wisdom and knowledge second; of faith and hope third; and patient, gentle, courageous, self-sacrificing love last of all.

There is no real difference between the Na-

tional and the Supernatural. There is only a distinction between the ordinary and extraordinary.

I do not say we shall repeat the miracles of the New Testament. Nevertheless, I cannot forget Christ's declaration: "Greater works than these shall he do" (who believeth in Me), "because I go to my Father." When we have faith in the power of the spiritual, when we really believe that the spiritual is master and the material is the servant, when we study the laws of the spiritual realm, when our science really does become Christian, that is, spiritual, and our Christianity scientific, that is, rational, who can tell what will be the resultant power of mind over body? I will not prophesy. But I decline to accept the conclusions of men who imagine that nothing has been, or can be, beyond what they know or experienced.

The miracles of the New Testament were not for exhibition, but benefaction. Peter and John did not heal the lame man to show what they could do. A Gospel miracle is a work of love. It may exhibit power, but it is never wrought for the purpose of exhibiting power. Herein it differs from most of the so-called ecclesiastical miracles.—Rev. Dr. Lyman Abbott, *N. Y. Magazine of Mystery.*

CHICAGO EVANGELIST CASTS OUT DEVILS BY PRAYER.

Dr. William D. Gentry, of Chicago, casts out devils. As might be expected, the doctor is a busy man, as this city furnishes him a fruitful field for the practice of his specialty. Up to date the doctor has a record of having driven several thousand imps of Satan out of the men and women who have appealed to him, and he is not yet weary. At his home, 6657 Wentworth Avenue, the people begin to come almost at the break of day, and they keep coming until a late hour at night. It is not an infrequent thing for the doctor to be awakened from his sleep at 2 or 3 o'clock in the morning by the telephone ringing, and when he answers he finds it is someone with a devil who wants to get rid of him. The doctor says he drives the demons out just as effectually at long range as he does at close, and he never fails to grant the requests of his supplicants.

A short time ago the doctor opened a mission in Blue Island at the request of some of the residents there who had been attracted to him for healing. A number of cures that savor of the miraculous have been reported, although the doctor says there is nothing of that nature about them.

Blue Island has its own opinion on this point, however, and it may have been on this account that the ten days' meeting that Dr. Gentry recently concluded there had audiences that

taxed the capacity of the little hall every evening. The town is one of the bustling suburbs of Chicago, and its population, which largely consists of railway men, employes of the lines and shops that are centered there, and of their families, it not of the credulous, or one that accepts blindly every "ism" offered them.

Among those attracted to the meetings were Mr. and Mrs. George Heim, well known residents of the town. It is the doctor's practice before the conclusion of every meeting to invite those who are ill and desire to be healed to come forward for prayer and the laying-on of hands. There were a number who did this at every meeting. The testimony of those who said they had been healed through the doctor made a deep impression upon both Mr. and Mrs. Heim, although neither of them was ill nor did they desire his services for themselves.

STRANGE CASE OF CLARA HEIM.

The great sorrow of the Heim household was the presence of a daughter, now 15 years old, and an idiot from her birth. This child has never acquired the use of language except in the most simple form. She can say "yes" and "no". and has the command of a few other monosyllables, but that is all. Being on idiot, of course she was without the sense of responsibility or decency, and in addition possessed one

of the most intractable and unpleasant of dispositions. On the way home from the first meeting the father and mother attended Mrs. Heim said to her husband:

"George, I've been thinking over what the doctor said tonight. I wonder if he could do anything for Clara. Nobody else can, and I've got a good notion to take her to him."

"I've been thinking of the same thing myself," answered Mr. Heim. "We know from experience that physicians can do nothing for her. Let's take her to the meeting tomorrow night and ask the doctor to pray for her.

The next day was Monday, Feb. 10. Mr. and Mrs. Heim were on hand and with them was their daughter Clara. When the doctor asked if there was anyone in the congregation who wanted to be healed the Heims led their daughter forward. The doctor prayed over the girl and then, laying his hands on her head, said:

"I command the demon that has possession of this child to depart."

Then, according to the assertions of those who were present, occurred a scene that amazed everyone in the congregation. The child had been kneeling a few feet from an upright piano which was used in the musical services of the meeting. No sooner had the doctor ceased speaking and taken his hands off her head than she arose to her feet, jumped up and down two or three times as if in delight, and then darted for the piano stool and sat down on it. Then she gave the congregation the most wonderful exhi-

bition of piano playing that it had ever heard. Good musicians who were present said it was fully equal to that of artists of renown. For ten or fifteen minutes the girl, oblivious to everything else, sat at the piano playing, improvising harmonies, and executing the most intricate runs and thrills known to the pianist's art. Then she ceased and walked over to where her mother was and sat down quietly.

AS EXPLAINED BY DR. GENTRY.

When it is considered that the girl had never had any musical education, and, in fact, because of her mental condition being incapable of receiving instruction, her sudden development into a player of skill is certainly phenomenal. Dr. Gentry was asked by a Sunday *Inter Ocean* reporter, who was present, and heard the performance, how he explained it. He answered:

"This girl's condition is due to a prenatal shock that her mother received. Some months before Clara was born Mrs. Heim was at the deathbed of a friend. He had diphtheria and died in a most excruciating agony. Through the emotion she felt at that time a demon secured lodgment in the body of her unborn child, and there the demon has remained ever since.

Now, as to the musical ability shown by the girl. The man whom her mother saw die was a musician, and his spirit has taken possession of the girl. As long as the demon was in her this spirit was powerless, but as soon as the demon was expelled the spirit of the musician control-

led her, and she was impelled to sit down and play."

"But she is still an idiot, doctor. Will she now become mentally sound?"

"Yes. The convolutions of her brain will grow, and there is no reason why in a short time she should not be mentally as capable as any other girl. And she will be. The Lord has told me so."

Mrs. Heim says there has been a great change in the girl since the doctor drove out the demon. "My child," she says, "has always been cross and of an ugly disposition, especially in the morning, when I would want to dress her or comb her hair. On many occasions it would be noon before I could comb her hair. She would not let me do it. Since Dr. Gentry prayed for her she will bring me her dress to put on, and will let me comb her hair. I have not had a particle of trouble with her since she was prayed for."

"Why doesn't the Lord give her intellect at once in response to your prayers?" the doctor was asked.

"Because the Lord does not create anomalies," was the reply. "To have reason one must have brain formation. The Lord will give the child reason as he causes her brain to enlarge."

HEALING OF SICK PEOPLE.

Another case that has given Blue Island reason to talk is that of Elliot Fayles. Mr. Fayles is 71 years old, and for the past thirty years has

been confined to his bed with a combination of tuberculosis, kidney, and dropsical troubles. His family requested Dr. Gentry to visit the sick man and pray for him. This the doctor did, and at the conclusion ordered Mr. Fayles to arise and walk. And Mr. Fayles did so, according to report. Since that time he has steadily improved, and last Sunday he walked a half-mile to the train and came into Chicago, where he had another half-mile to walk to the chapel on Sixty-third street. Here he was baptized, and, despite the fact that the ice in the baptismal tank had to be broken before he could be immersed, he has had no ill effects from his chilly experience.

One other case that has made Blue Island talk is that of Mrs. Elizabeth Curtis, of 562 Vincennes Ave. Mrs. Curtis had been afflicted with epileptic fits for several years. For the past two years they have been occurring with remarkable frequency and were liable to attack her at any time or place. She had been to scores of physicians for relief, and all told her the same story. They could do nothing for her. Seven weeks ago, Mrs. Curtis, having heard of Dr. Gentry, called on him at his home. The doctor prayed with her, and then, laying his hands on her head, commanded the demon in possession of her to depart. Since then she has not had an attack, where formerly she was having them every few days.

L. T. Regan, Principal of the Sherman School, on the South Side, had tuberculosis of the lungs and was told three years ago by his physicians

that he could live only a few weeks. In despair he went to Dr. Gentry, having no faith, but grasping at any straw. The doctor prayed and ordered the demon in Mr. Regan to depart. Since that time, Mr. Regan says, he has been as healthy as any man, his cough left him and he gained strength and flesh. He did not have to go away, as he was told to do, and his activities in his school have never been interrupted.

UNIQUE STORY OF JOB.

There is nothing of the method of Dowie in Dr. Gentry's ministration. He never seeks money for his services and cheerfully responds at any time of the day or night to any call upon him. He thinks that he is an apostle and that to him has been given the power to cast out demons and to heal the sick, as did Phillip and Peter and John. He takes the Bible literally, and quotes it freely to substantiate his statements that the power of performing miracles exists in him. There is nothing in his manner suggestive of the charlatan of fanatic.

According to the doctrine, all disease comes from the devil. The doctor does not give this theory as an original one on his part, but says that the Scriptures are his authority for it. He cites many cases in support of his contention, but one will do. That is the case of Job, and this is the way he told his congregation about it:

"Now, Job," says the doctor, "was one of the most upright men that ever lived. He fulfilled every obligation of the moral law of that time,

was a good husband and kind father, and the Lord was especially proud of him. Now the sons of the Lord came to present themselves before God one day, and Satan slipped in with the rest of them. The Lord didn't know that Satan was coming or he wouldn't have got in, you may be assured. But the Lord was busy at something else at the time and that is how Satan got in.

When the Lord looked over his sons he was surprised to find Satan among the crowd, just as big and natural as—as—well, just as big as Satan. So the Lord asked Satan: "Whence comest thou?" and when Satan had told him that he had been wandering up and down the earth, the Lord asked him: "Did you see my servant Job when you were traveling about?" There is a good man! You can't find any flaw in his character! You see, the Lord knew Job, and he was proud of him.

HOW SATAN WAS DEFEATED.

"Well, that made Satan mad. It always does make Satan mad to hear of anyone who is good and who fears the Lord; so he answered: "Oh! I don't think so much of that man Job! He has got flocks and herds, a good wife, and a fine family, and you've got him so hedged about that I can't get at him: but he isn't one whit better than any other man, if you should strip him of his possessions, his wife and children, he would turn around and curse you. He's just like all the rest of them."

"Now, that was a challenge to the Lord to show his faith in Job, and the Lord took it up. "I put Job in your hands," said the Lord to Satan, "but mind that you do not put your hands on him personally. With his possessions and family, work your will!"

"Well, what was the result?" The most appaling calamities befell Job and his family. Robber bands came and stole all his live stock and killed his servants, and a cyclone came along and blew down the house in which were his sons and daughters and killed every one of them. There was Job, in one day, reduced from wealth to poverty and a condition of childlessness. What effect did it have on Job? Instead of getting down and cursing God he said: "The Lord gave and the Lord taketh away. Blest be the name of the Lord."

"That made Satan grit his teeth. When he next appeared before the Lord he tried to explain that it was nothing so remarkable that he had failed in what he had set out to accomplish. "It's easy enough for Job to praise you," he said. "But just touch him personally once, and see what he will do. Things have been coming pretty easy with Job, but I can fix him." So then the Lord, in his confidence, gave Satan permission to do what he willed with Job. What did Satan then do? Why, he just covered poor Job from head to foot with boils. Not even the devil could imagine a more fiendish torture or one better calculated to make a man forget his

moral obligation. Not only that, but his wife came and nagged him on to curse God, and a lot of his officious friends came and condoled with him after a manner that was almost as bad as the boils; but Job never weakened, and we all know how he came out of his trial.

DEVIL THE CAUSE OF ILLNESS.

"That is only one of the things in Scripture that prove that all illnesses come from the devil. It was a common thing in Scriptural days for folks to have demons. Christ and the disciples were continually casting them out of people. That is, they were curing the sick; and in every case of sickness it is a case of a demon in a persons' body. The Savior gave to his disciples power to cast them out, and also the power to transmit their power. This power exists as fully to-day as it did when Christ walked the earth, and I possess it.

"The Gospel to-day tells all these things the same as it did when it was first given. The trouble is, however, that the preachers do not give the gospel as it is. They emasculate it, in order that it may meet their conception of its meaning. We believe in the 'full' gospel, and teach it and practice it just the same as the apostles did. The gospel teaches us that the devil has power over mankind. There are scores of places in the Bible where that declaration is made. And that power of Satan, according to the Bible, was exercised to the bodily discomfort of mankind, not to his spiritual being

alone, as the preachers of this day will tell you. The devil and sickness are synonymous terms now as in Biblical times. In Acts x., 38, it is said that Jesus 'went about doing good and healing all who were oppressed with the devil; for God was with him!' Again, in Matthew lv., 24, we are told that he went about Syria, 'and they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and he healed them.'

At 328 West Sixty-Third Street Dr. Gentry has a congregation of about 500 members, with branches on the North and West sides of the city, and also in other states. The movement is not denominational. It is called "The Assembly of Christians," and its creed consists of the "restoration of the apostolic preaching, faith and power, with signs and wonders, casting out demons, saving souls, and healing bodies." Every Sunday afternoon and Tuesday evening the doctor heals the sick at the mission, and his people seem to have the most implicit reliance and belief in him.—*Chicago Inter Ocean*, Feb. 23, 1902.

Sparks of Divine Wisdom from Christian Writers,

"HUMAN REASON AND BELIEF IN BIBLE MIRACLES."

Fault found with Prof. Pearson's line of argument.—Christianity, as alleged, nor endangered by his theories.

By William E. Nelson.

Prof. William E. Nelson seems to be pretty clearly of the opinion that there never was such a thing as a miracle, and that all accounts of such happenings given in the Scripture are fabulous. This condition of the Professor's mind seems to be exercising a good many people, both those who agree with him and those who hold a different opinion. Col. Ingersoll is credited with having said: "Reason must be the final orbiter." That is true; and if the Christian religion does not appeal to man's reason and satisfy the demands of that reason its appeal is vain.

If the accounts of miracles in both the Old and New Testaments are false, then the books themselves are unreliable and of no authority. If the accounts of miracles are not of divine authority, then the great majority of us will have to depend upon Prof. Pearson or Prof. Some-One-Else to indicate to us what parts of

the books (if any) are of divine authority and binding on our consciences.

NEED OF EVIDENCE.

But we will not be disposed to confide in the professor's suggestion till he has given some better evidence than he has as yet, that he is inspired by highest reason and speaks with authority. By just what process the professor's reason reached its conclusion is not clearly shown, but it is apparent that there are some things proper to be considered in the discussion of the subject, that did not enter into the process, and this fact ought to relieve the friends of Christianity of apprehension of the safety of the system and render its opponents less jubilant over the professors' attitude. It is not enough to concede to one who expresses conviction, honesty and sincerity. Many an honest and sincere man has been much mistaken in the deductions of reason before this latest instance.

QUESTIONS INVOLVED.

The subject, going to the root of it, involves, among others, the question: How, considering man's mental constitution, could God make to man a revelation of the truth as to facts not within man's knowledge? These questions are not free of difficulty, and men of different minds and upon different grounds of reason come to different solutions. Neither of the men has the right to condemn the other; each moves on the same plane of absence of such authority—the re-

sponsibility is of the individual, not to his brother, but to the supreme reason—to God.

In considering these questions with the brevity an article like this imposes, we first reflect that man, in the constitution of his nature, is a proper subject of government and capable of learning the truth as to matters of fact of which he has not knowledge from the exercise of his senses; then, that God is supreme authority, and has all knowledge.

STRANGE INCIDENTS.

Next we reflect, for that God to speak to that man—make intelligent communication to him—is a strange thing—so strange, in fact, as neither to be assumed or accepted as a matter of course. In order that the thing should be satisfactory to the reason the man addressed must be spoken to under such circumstances as to be assured that it is God who speaks. Admitting that the Infinite has power without the use of words or signs to impress the finite mind with the truth, it might be that the finite mind would experience difficulty in distinguishing the impression from its own operation, and hence be left in uncertainty and doubt. Then supposing one man to have been spoken to and required to communicate the revealed truth to others, how might that one man be able to command the credence of those other men?

These are not new problems; they were both presented as early in human history as the time of Moses, and were that early solved by divine wisdom.

APPEAL TO REASON.

Something is to be credited to human reason in this discussion, and it will not be denied that in all historic ages, among all historic men, that common reason has ascribed nature and her laws to supernal power. Man has always credited a supreme intelligence with creation and the authorship of natural law. In the incipiency of revelation God recognized this condition of human reason and acted upon it. Let it be here considered that the author of law can modify, change, suspend or substitute law.

Moses was neither a fanatic nor an impostor. The idea of returning to Egypt to deliver Israel did not originate with him. He was a fugitive homicide from Egypt and did not seem to think he had any business back in Egypt. He had to be urged with stoutly before he could be prevailed upon to undertake the mission. He was not impressed with the idea—it did not enter his head, as he walked with his father-in-law's sheep at the back of the desert. Then a thing occurred the like of which has not been heard of since. A blaze of fire arose among the green leaves of a bush and the bush was not consumed.

CAUSE FOR WONDER.

The most sensible man in Chicago would stop and wonder at such a phenomenon. Moses did. Natural law was suspended or modified. The exhibition of divine power suggested divine presence. Then ensued that wonderful colloquy in which Moses presented to the Almighty the diffi-

culty in the matter that would occur to the reason of a sensible man. He said: "But they will not believe me or hearken to my voice, for they will say the Lord hath not appeared unto thee."

Now, it will be noted that God did not put an argument of words into the mouth of Moses with which to convince the Israelites that the Lord had appeared unto him, and that he was the messenger of God bearing God's command. Instead, the shepherd's rod became the serpent and then the rod again, the healthy land became leprous in an instant, was restored "that they might believe that the Lord God of thy fathers hath appeared unto thee." "And thou shalt take this rod in thy hand, wherewith thou shalt do signs."

NATION IS IMPRESSED.

It as no small undertaking to move a nation from its habitation. If there was any other possible solution in the nature of things and the philosophy of mind, this was the one adopted by the divine wisdom. It was as if God had said to Moses, "Go, speak in my name; do these signs; they are my works and your credentials as my plenipotentiary; the voice of these signs to reason's ear will be potent."

This was the divine conception of the practical in the matter of the communcation of truth by God to man as to matters of fact unknown to man.

Then later on "in these last days" came that other prophet, God's Son, by whom he hath

"spoken to us." He began at Cana, at the wedding, and turned the water into wine, and for three years afterward, in sight and hearing of multitudes, when he spake the blind saw, the deaf heard, the lame walked, the lepers were cleansed, and from the bed and the bier and the tomb the dead were restored to life. He said: "If I do not the works of my Father, believe me not, but if I do, though you believe not me, believe the works that you may know and believe that the Father is in me, and I in him."

And many other signs truly did Jesus in the presence of his disciples which are not written in this book. "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

DIVINE PURPOSE.

Truly there seems to have been some purpose of miracle, professors to the contrary notwithstanding. Taking these two great prophets of God, Moses and Christ, as instances, God's plan of revelation was to depute agents to speak for him, and vouch their mission by investing them with divine power over things and the elements of nature, and the agents did the things that only the power of God can do, and claimed the works as evidence of their divine authority to speak for God.

He who discredits the historical account of miracles on the ground that a miracle is contrary to nature, as he has observed nature, arrogates

somewhat in assuming that the laws of nature are so immutable as to be beyond the control of their author, and fails to reason well in omitting to note that the fact, whatever it may be, is unnatural and therefore called miraculous, because out of the ordinary course of things. The fact could not properly be styled miraculous if it were not supernatural. Because one has never witnessed a miracle, he cannot therefore assume that a miracle was never wrought, without assuming that nothing could ever transpire without his cognizance. Such a state of mind is so presumptuous to argue weakness in the understanding.—*Record-Herald,* Feb. 20, 1902.

FAITH AND HEALING.

BY STANTON KIRKHAM DAVIS.

It must be evident to the unprejudiced that faith will heal—faith in anything; faith in bones, nails, wood; faith in pills and gruesome compounds. The requisite is faith; the object of such faith does not so much matter. Faith in bones and relics is possible only to very unawakened minds, and hence can be operative only with such. Faith, too, in patent medicines implies a share of credulity, and doubtless they who can have such faith derive some benefit. It is always unto us according to our faith.

But the advance of knowledge is constantly shattering our faith by awakening in us a

clearer insight into the nature of things. The faith of our fathers will not suffice for us; the faith of one generation will not answer the next. So it comes that we are losing faith in pills as already we have lost our faith in relics. The thoughtful man of to-day does not dream of swallowing some of the mixtures his father took; he regards these much as he might the concoctions of the Chinese apothecary, or of the witch-doctor. He has transferred his faith to more modern remedies. But he is losing faith in these as well, and another generation will have none of them.

And yet it is usual to deride faith as impotent, and as wholly a delusion of the ignorant; whereas in truth it is the lever that moves mountains. None are without it; but our faith is pinned upon different objects according to our degree of intelligence. For that matter the French peasant with his faith in the efficacy of a relic is quite as wise as are we who suppose health—immortal Health—to be corked up in a blue bottle. Shall we scoff at miracles so long as we believe a pill to be the seed of renewed life?

Intelligence is ever the faith-destroyer. We must be constantly shifting our faith from one object to another as one by one the illusions fade. The ultimate must be the removal of our faith from all *objects* whatsoever—the lifting it forever from the objective world, to be placed in the Spirit. We do not lack faith, but we lack as yet intelligence in our faith. So it comes

that we have faith in various objects, but little or none in God. It is the mission of knowledge gradually to destroy man's faith in the objective, that he may be brought at last to that faith in God which alone can sustain him and which is alone rational.

The strange practice of the "howling dervishes"—the chief dervish walking over the bodies of infants brought thither to be cured in this inexplicable manner; the practices of the Indian medicine-man; the various methods of propitiating the gods in vogue among certain Hindus and Japanese; the Chinaman with his Joss: these are curious examples of the faith of different people. But the history of the church and the history of medicine afford examples equally strange and well-nigh inexplicable. That a Japanese peasant woman should write her petition for a son upon a scrap of paper, and, after chewing this into a wad, hurl it at the image of a certain god, is pehaps no more remarkable than that an Italian marquise should burn candles before an image or ascend the Scala Santa on her knees, or that the average man of reputed learning should have faith in a Latin prescription—that it will offset the effects of dissipation or of mental discord. The fact is, faith is natural to man, and it tends to cling as the tendrils of the ivy and the woodbine to whatever may present itself. If no oak is near they will run up a bean pole.

This is not to say that faith is in itself the sole active agent, though such is obviously the

case where relics are the objects. Custom and tradition have blinded us to the fact that such is also the case with drugs. In view of this the words of an eminent authority on medicine, in a recent review of the subject published in the New York *Sun,* are significant. After remarking on psychical methods of cure, wherein faith in something is suggested to the patient, as a noteworthy feature in modern treatment, he goes on to say:

"After all, faith is the great lever of life. Without it man can do nothing; with it, even with a fragment, as a grain of mustard seed, all things are possible to him. Faith in us, faith in our drugs and methods, is the great stock in trade of the profession. In one pan of the balance put the pharmacopœias of the world, all the editions from Discorides to the last issue of the United States Dispensatory; heap them on the scales as did Euripides his books in the celebrated contest in the 'Frogs'; in the other put the simple faith with which from the days of the Pharaohs until now the children of men have swallowed the mixture these works describe, and the bulky tomes will kick the beam. It is the *aurum potable,* the touchstone of success in medicine. As Galen says, confidence and hope do more good than physics; 'he cures most in whom most are confident.' . . .

"While we often overlook or are ignorant of our own faith cures, doctors are just a wee bit too sensitive about those performed outside our

ranks. They have never had, and cannot expect to have, a monopoly in this panacea. . . Faith in the gods or in the saints cures one, faith in little pills another, hypnotic suggestion a third, faith in a plain common doctor a fourth. In all ages the prayer of faith has healed the sick, and the mental attitude of the supplicant seems to be of more consequence than the powers to which the prayer is addressed."

We are naturally led to inquire if faith is operative in reacting upon drugs, upon inanimate objects of veneration, upon traditional concepts, how much more may we expect where our faith shall go out to God, to the recuperative action of the Life Principle itself? What if we had the faith in Divine Order we now place in force of arms and external means? What if we placed our faith in Thought, which is itself an active agent, a spiritual force—creative, constructive, potent? In fact, faith itself is but a mental attitude of confidence and expectancy, and is thus in itself witness to the efficacy of thought directed to certain ends. What if we opened our minds and hearts to the divine currents and looked to the Spirit as now we look to inert matter? We must learn to place our faith in the unseen rather than in the phenomenal, in the substance rather than the shadow, for that alone fails not. Though heaven and earth be swept away, that shall remain. We trust in banks, we trust in theories, but we trust not as yet in God.

But why talk of *faith cures* since all are such —since without faith nothing is accomplished? It is *more* faith we need; a deeper, wiser, more loving faith; a faith such as reason may support, and not a faith based on credulity; faith above all in the Real and Enduring instead of the things of the hour—experiments, fads, superstitions.

A rational faith is the need of the times, as it has been of all times. Progress is ever working to establish such faith. For its advent all things pave the way, though such is far from any end they may have in view. To this end has contributed science by upsetting theological dogmas and arousing the skeptical spirit—the precursor of better things. To this end has contributed institutional religion itself by its very defects—its failure to satisfy the demands of growing intelligence. So also has medicine, by its inadequacy. "We are sick unto death!" cries the world at last; "and you cannot help us." And so faith is being shattered in the idols of old and it must perforce turn to something else.

Let the conservative and the orthodox consider always that it is in a measure the inadequacy and inefficiency of their own creeds and practice that give rise to liberal and radical movement. They would do well to inquire as to who are these liberals—for often they are those for whom the doctor had no cure, and the preacher no inspiration. It is out of decay of the institution that the New Thought springs.

as the fallen leaves nourish the new growth in the forest. The Church is the greatest enemy of the Church. Medicine itself has prepared the way for the downfall of medicine. But let us not be deceived—the institution, new or old, will not establish in us the rational consciousness. That is a matter for the individual alone—an inner awakening, a new birth, a soul-perception. The institution may suggest and for a time encourage, but in the end it will do neither—rather will it oppose. We shall work out our own salvation—in faith as in other matters. And so must we develop inwardly the capacity to establish a rational basis for our faith. The world will tell you that such is to be found in the institution. But it is found in Truth alone.

It is often enough proved that the wisdom of this world is foolishness; such is one of the chief object-lessons of the history of philosophy, of religion, of science. Our knowledge is relative and becomes worthless as soon as we gain a new point of view. We are forever making discoveries that upset all our preconceived notions. Who knows on what fine morning some divine fact shall dawn upon us that may change the aspect of life in a twinkling and make it appear that heretofore we have only dreamed, and our reputed wisdom was but the snoring of the sleepers? Such a morning shall come. To the seer it has already come.

Skeptics and cynics would have us believe there is no absolute ground on which to rest our

faith; it is all relative, they say. But never for long do they influence any considerable number of people—such is that intuition in mankind in a bed-rock somewhere beneath the quicksands. Throughout our life the soul is making itself known in intuitions, in little gleams of insight. We move in its light, but, seeing no source, we deny that light. It is as if, the sun being hidden, we were to deny its existence; whereas all the time we were sensible of the clouds only by reason of its light. Faith, then, in the soul, though it be obscured by the mists of ignorance, is our need. The clouds only *seem* to surround the sun; they are in fact very near to the earth. In reality the earth, not the sun, is obscured.

May ours be a faith, then, which the advance of reason shall not overthrow. There is ample evidence to-day that Thought, acting as the vehicle of Truth, is itself the *bona fide* healing power; that not only may the individual influence his own well-being by direct thought-currents, but may in time of need receive the thought-wave of another mentality directed to his own in respect to Truth—a process similar to the gentle influx of pure air into a room filled with unwholesome gases, or of a stream of clear water into an impure reservoir. The whole is bound to become pure in the continued process.

It is to be observed that such a process has no relation to hypnotism, and is in no sense the imposition of one mentality upon another. Personality does not rightly enter; neither has it

reference to will power. Truth is absolute and abides in no personality, but transcends all. If I have temporarily lost its perception, become fuddled and confused as to my own nature, and allowed my consciousness to become identified with the outward and seeming, then is it surely a friend indeed who can speak the word of Truth, that the thought-vibrations may enter my consciousness as the sunbeams penetrate the mist till such be dispelled. He does not *will* me to anything, nor coerce me to his view, nor in any way gain control of my faculties. He merely affirms truth in the consciousness that Truth is itself the healing and regenerative power of the universe, and that the thought-waves of his affirmation are dynamic—as heat-waves or light-waves are dynamic. It is a psychic activity—but Energy is ever invisible, immaterial, psychic. There is no more mystery in the transference of thought than in the transference of electrical energy. It is not *his* will, not *his* truth—but some aspect of Truth universal he thus brings to me, and I become the more receptive through my faith in Truth and incidentally in my friend as the efficient instrument of such faith.

Him we call a sick man is more properly one affected with beliefs. His ailment registers his departure from the norm of Truth—with reference more than likely to the nature of man, or of his relation to the Supreme, or to his fellow-man. His beliefs are a blight—a cancerous growth of the mind which in time withers the

body. Truth is the remedial agent, which if brought to bear will so vitalize the mental currents that the blight can no longer find a hold. Observe again that it is not a process of reasoning one into a different mood—though such has its use; but it is the concentration of positive thought upon a negative mental field. Thought is merely the vehicle for the transmission of Truth. An activity set up just as surely as in connecting the poles of a battery, or in bringing certain chemical elements in contact. We have as yet no adequate explanation of any such processes, but we may use them to our advantage nevertheless. This we know—that somehow that negative, subconscious field is cleared and the body responds, and sooner or later the consciousness itself is changed and the man comes into larger perception of Truth: all this in virtue of the fact that Truth is stronger than error, and its affirmation sets in motion thought-waves that have power to heal the sick.

Here is something on which we may pin our faith in all assurance—bed-rock on which to stand at last. Amidst all uncertainties, all will-o'-the-wisps, all beckoning illusions—the firm ground of Truth! This is ours to gain, and to help others gain.—*Mind.*

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine Life pervade thine own soul, everything that touches

thee will receive the electric spark, though thou may'st be unconscious of being charged therewith.—*L. M. Child* (*Mind*).

THE power to love,—God's greatest gift!
Forget it not, dear heart. 'Twill lift
The weight of burdens heaviest,
When thou rememb'rest that the best
He gives is thine,—thou still canst love!
—*Mary Putnam Gilmore* (*Mind*).

THE FAITHS OF THE WORLD

AND THE ONE FAITH THAT SAVES IN ALL THE WORLD.

"Now faith is the substance of things hoped for, the evidence of things not seen."

While the faiths of the world are many there is but one true faith. The true faith is, as these words declare—substance.

Substance is that which stands under and holds up all things. This substance is the ether that is the very body and medium of the infinitely varied expression of the life of the One Eternal Godhead, of whom and by whom all things are made. One of the great things we have to learn is the wonderful uniformity and simplicity of the divine method. We are oft-times overwhelmed with nature's varied forms, and yet through all these forms there is a rare

and wonderful simplicity and likeness. While landscapes vary they are always made up of bits of land and sky, or of land and water and sky. On the great plains we may see only land and sky, or on the wide seas only water and sky. On these plains life is never homelike until land and water are married, and on the wide seas man is always a pilgrim going to or from a home.

How vastly varied are the features of the race of man, and yet in every division the component items are the same! How many are the faiths of the world! In what multiplicity of doctrinal forms and ceremonial ways have these been divided, and yet the fundamental facts out of which come all these variations are few and simple. But for long our eyes are holden from this likeness and uniformity. Ignorant people gaze upon a foreigner as something totally different and unlike themselves. To imagine a community of interest between them seems totally impossible, and yet their thought and feelings are very like. To religious ignorance and prejudice other religions are heathen-ignorance and superstition. God is supposed to have given one religion; and some other being about as powerful as God is supposed to have invented all the others for man's destruction. This one religion is always our own. But when the complete religion comes it will make an end of all these prejudices. It will behold the one in the all and the all in the one. It will understand and justify all the unnumbered ways by which

man has adored and grown into realization of the life and substance of God.

This one religion will be both individual and associative. It will be a personal relation between the individual and a sense of oneness with all others in such fellowship and freedom of thought and life with God.

On the road to this beautiful consummation there are many degrees of progress. We must discover the essentials and let go of the non-essentials. We must find the uniformity, equality and impartiality of the ways of God in both space and time. God is the same beneath the stars of the two hemispheres. He is the same beneath the skies of China and India as beneath those of America or Europe. The same laws make sacred the Himalayas and the Ganges as Hermon and the Lebanon, the Sea of Galilee and the Jordan. The world of the former generations is the same as the present. There was no time when the gods and the angels lived and walked visibly on earth any more, or in any different way than they do at the present. We have history and revelation so mixed up together that we are continually ascribing to man what belongs to God, and to God what belongs to man. The greatest possible discovery we can make is that of the nature of revelation. It is only when we understand this that we shall find our feet or understanding planted on the rock of ages.

The only thing that standeth fast and changeth not is the substance, the one true faith that

holds within its many concealed chambers all the things that we ever hoped for.

As our mind glances over the face of our world we behold millions worshipping by the faith of Brahmanism; other millions (nearly a third of our race) by the faith called Buddhism; other millions holding their duties to others and to heaven and the spirits by the teaching of Confucius or Laotze, the two great teachers of China.

Then we look again and behold the vast hordes who bow toward Mecca, declaring that there is but one God, and Mahomet his prophet; while nearer home, beneath a myriad forms, the great civilized peoples of the West are looking to God through Christ or Moses. Is there any law of uniformity that will bring all these together and make them know each other as brothers who have, under different names and scenes, been born of the same great Mother of our Earth, and great Father who is in heaven? If such a discovery is possible, surely it is worth looking for. If it has been made, surely it is the lifting up of that true standard to which all people shall be gathered.

Remember that the faith that saves is substance containing all things hoped for. You hope for wealth—substance is the storehouse of wealth. There is nothing that was ever possessed or enjoyed by man that has not been laid up in the inviolable keeping of this Eternal substance. God never slumbers or sleeps; nor does he ever forget. The very things you would

most wish to forget are remembered, and the things you would suppose too inconsequential to be remembered are carefully registered. The Substance takes all and holds all—every thought, every feeling, every desire, every secret purpose. If you will look into this glass, you will behold the one perfect picture of each passing moment recorded to the smallest minutiæ. It takes all. To it there is nothing great and nothing small. You cannot change it. It hasteth not and delayeth not. It is the absolute, the unchanging, the one perfect thing standing sure through all the ages.

Great as this faith is, it will become at last the one thing to which we shall cling as the sum of all our desires realized. Whatever of vitality there is in Brahmanism, Buddhism, Confucianism or Christianity, it is in exact proportion to the measure of their ministry to their devotees, from this One Life and Substance of the Living God.

As I have said before, you will find this solution fast bound up with your understanding of Revelation.

. . . . . .

The great primal truth revealed in Hindu writings is of the four great divisions of the forms or peoples of Truth. These are priests, warriors, merchants and servants. I need not trouble you with the Sanscrit names. The priest is the spiritual state of Truth. The warrior is the mental and the merchant the physical, and the servant the soul. It is the soul that most

serves and will be the last to be appreciated. It is on this fourfold division that the great system of Hindu caste has been built up. Only the perfect understanding of the fourfold life concerning all alike will ever save India from the social tyranny of caste. As there are four castes so are there four ages. It is only after the fourth is past that we shall again return to the Golden Age of the spirit enriched by all the toils and victories of the spirit in mind, body and soul. These ages are the great divisions of revelation in their separate states of consciousness. It is only after the strife to know and understand has ceased in the unification of spirit and body, soul and mind, that we shall come into possession of our Eternal Inheritance that was present in the purpose of God when he said: "Let us make man in our image, after our likeness." The image is the substance or consciousness of God, and the likeness the intelligence and character of God within the substance.

All the varied sects and cults that have lived their day, or are still pursuing their devious ways through the lives of India's populous plains, have been connected with some realization in their founders of the nature of this substance of God to be known in Revelation.

Buddhism is of a kindred nature. It is a return to the source of life. The historic element of Buddhism has no more reality than that of our Christian origin. Both alike had their beginning in a renewal of Revelation. The source

of Buddhism is the story of Buddha, a revelation portraying how the very consciousness of God becomes the conspicuousness of man, giving rest and deliverance in great Nirvana—the delight of boundless being. That the institutional Buddhism rests upon the historic idea does not alter the fact that institutional Christianity also rests upon the historic element. This has to be. The ages of historic and ceremonial religions are for the use and increase of the primal source of wealth. Through these great epochs of toil the heavens are being enriched, and man, in the house of labor and sorrow, is being unfolded in strength to bear and understand the greater life to come. He who finds and beholds the ark in heaven (or the meaning of all in Revelation), will have no word of condemnation for these long periods when there has been no open vision. In these we have all borne our part, and as we have had part in the earthly, so shall we ultimately have part in the heavenly. It is known that Taoism rests upon revelation—they ing and the yang, or the perfect life of Divine Intelligence and Consciousness. By knowing and receiving these into himself man attains to like repose and superiority over change. It is, however, generally believed that Confucianism is destitute of the life of Revelation. The truth is that Confucius was not a revealer, but an exponent of what had been revealed. In them was the source of wisdom, life, order and happiness. Of one of these ancient books containing little more than symbolic

lines, representing the changes of the spirit in the revolving ages, he wished he could give to it the undivided study of fifty years.

Mahommedism had its beginning in the visions and rhapsodies of the young camel driver of Mecca. The glorious literature of Mahommedism is of the Soofic period, when the consciousness of God was known and sought for as the one thing worth having. The fascinating tales of the "Arabian Nights" came forth also from this source. Here also is the Divine Substance woven into visions of endless delight. The great Arabian people, not yet added to the world's general consciousness, always free and unconquered, save by the name of God and these delightful stories, represent the mighty force of man's natural will and freedom yet to be wholly subdued by the perfect knowledge and substance of the Living God. In this substance, or consciousness enjoyed with intelligence, are all mingled delights of heaven and earth, for faith is the substance of all things hoped for.

No other faith can save in all the worlds. "To believe in the Lord Jesus Christ and to be saved" is to believe in and understand this substance. It saves the spirit from loneliness and separation. It enables us to know spiritual things as more real and tangible than those of matter. It illumines and clothes the dry state of intelligence with the fair beauty of consciousness. It redeems and saves the body. It will finally conquer all sickness, old age and death. It touches the body with wondrous life and

power. It saves the soul. It instructs in the moral nature of God. It is by these disclosures that we see God as he is and become like him. You cannot have this faith by knowledge. You must live it also. There must be the pure passion of the heart for the Living God. You cannot have it as an idea apart from its life. It is flesh and blood, bread and wine. You cannot have it by love apart from truth and worth; nor by the seeking of truth without the burning flame of love for each in all and all in each. The vitality of every faith or religion is to be measured by the degree in which it brings the believer into intelligent conscious realization of God. This realization is the underlying purpose of all the spirit's travail in time and of all of God's giving from Eternity. To bring these together is the passion and the cross. We must suffer in Calvary (the skull or life of thought) until all our thoughts end in the victory of a perfect comprehension, holding spirit and body, soul and mind, together in one state of intelligence in consciousness and consciousness in intelligence. When we reach to this, we can have no word of impatience or condemnation for any other state of religious faith or worship.

It is only in the end of time that these things can be. It is only in a perfect balance between the great divisions that we can live on earth and in the heavens without being false to either. When the Son of God wins to victory, the two thieves that have robbed God for man and man for God shall also meet their death. The death

of Christ will be the death of toil in thought below, that thought may descend to us victoriously from the right hand of God. Behold he cometh in the clouds! The light of perfect intelligence flashes through the clouds, opening out with fruitful showers of the Divine substance!

This is the only faith that saves the world with a perfect judgment, consummation and restoration of all things hoped for.

[The Rev. George Chainey, the writer of the article in this number on "The Faiths of the World and the One Faith that Saves in All the World," has been for many years subject to a state of conscious-intelligence by night in which he claims through symbolic dream and vision to receive help in the interpretation of Scripture from the Universal Mind and Cosmic Consciousness of God. In this co-operation he has written an interpretation of the Bible from Genesis to Revelation. He is now publishing portions of this work in *The Interpreter,* a monthly magazine devoted to the Final Things, in Bibliots and the first two volumes of the thirty of which the work consists. Those interested should send for a sample compy of *The Interpreter* to Room 938, Fine Arts Building, Chicago, Ill.]—*N. Y. Magazine of Mysteries.*

SAYINGS OF THE BLISSFUL PROPHET.

OBSERVATIONS ON HUMAN AFFAIRS, SPECIALLY WRITTEN FOR THE MAGAZINE OF MYSTERIES.

"That which exists is one; Sages call it variously."—*Rig-Veda*, I., 164, 46.

INVOCATION.

O blessed All-Father, grant your humble child Light and Wisdom to write down here only words of Truth; keep my pen from writing down error or false teachings. May the Blessed Angels attend me and inspire me and send forth, through my pen, a glad message of Love and Hope to thy children. I love thee! I adore thee! I thank thee, Mighty One, for the great privilege of serving thee; of writing to thy children—my beloved brothers. I fully recognize that I am only an instrument in thy Hands, Dear Father, through which you can reach souls with thy words of blessed Love, Peace and Mercy. If but one soul is touched by thy tender mercies and thy Great Love, it will be great gain. May we all learn to love, praise and bless thee as the loving Father of all men, and thus live a life of continual joy and peace, is my daily prayer. Amen.

—

One of the most significant and striking truths of this wonderful age is the large and expanding idea of God that is taking hold of men's minds. Great numbers of souls all over this beautiful planet are fully realizing a new and greater

God; that he is really a loving Father, full of tender mercy; that he is not an Angry, Wrathful and Avenging God; that the *one* everlasting power in this whole universe is Love and that is God.

Love is creative, constructive and everlasting—eternal. In the dark ages men had a God that they feared; now at the beginning of the Fourth Great Cycle or Age of Light—the Golden Age—men have a God of Love—the true God. At the end of the Nineteenth Century we passed out of the Iron Age—the dark age of this planet—into the beginning of the Golden Age or the Age of True Spiritual Light. Christ, the Blessed Son and Master, came by Divine Order and planted the seeds of Love which are now beginning to bear a rich harvest. Whenever an inhabited planet needs a Master, he is at hand. This universe is ordered by God, and everything in it is orderly, and God, the Great Father, never neglects or ceases to love any of his children. But it is the children who stray and wander away and utterly forget and neglect God, and in their sin and transgression undergo tremendous suffering. But God keeps on patiently loving them and some time, somewhere, wins them back by his wonderful, unceasing love. The parable of the Prodigal Son clearly shows what the mortal steeped in or overwhelmed with sin and transgression must do.

—

The Hand of God is ever outstretched to sin-

ners with intense love, mercy and tenderness; a love that the mortal mind cannot comprehend. In deep anguish the soul, overwhelmed with shame and suffering from sin and wrong-doing, cries out: "O God! Save me!" This is the beginning of a great miracle. The prodigal son has returned to his Father. Regeneration begins. The Father is rejoiced! The angels sing with joy! Another wandering soul has come to God the Father—been won by his Mighty Love and Tender Mercy.

—

God is not a merciless tyrant. There is nothing about him to fear. He is our Loving Father! Go to him as a little child; as you would go to your earthly father or earthly mother, and say to him, in sorrow and repentance, and unreservedly: "Father, I have sinned; I have transgressed thy great and good laws; I am sorry; I am overwhelmed with shame; pardon me, forgive me." Millions upon millions of souls have come to the Father when they had sunk to the very lowest depths of sin, error, disease, poverty and degradation, and by the Mighty Love of God have been forgiven and lifted up to the highest plane of joy, and kept in the right path.

—

It is the only way to go to the God of Love. Confess everything to him with a penitent heart. Confession unburdens the soul of its terrible load of sin, selfishness, mean, low and petty ambitions. This is the first step toward new life and new hope—regeneration. Pray to the Mas-

ter, Christ, for his help; that the Christ within you may be aroused. All of us sin, more or less. Our sins of omission and commission are countless. We need the helping Hand of God all the time to overcome these sins. *Now,* this very minute, is the time to go to God, because we are now in an age when the Spirit can work better than ever before, because we are more receptive.

—

The ancient Vedas and the Holy Bible are full and complete with God's messages to man, and contain the Real Light for man. For ages and ages all truth and all wisdom and all light that has made the universe and evolved man to his present high state, have been contained in the Vedas and the Bible. No power of man has been able in the slightest degree to even affect, much less destroy, the Vedas or the Bible. In everything we see eternal change. Ages come and go; civilizations come and go; but the Vedas and the Bible remain and never change, because they contain man's only light, only hope, only guidance—they contain all Truth. They are the Light for all time and for all men.

—

And it is now, in the beginning of the Golden Age of this planet, that man is beginning to realize that God is Love and that he is God's child, and he is earnestly searching the Vedas and the Bible for the Truth. It is all there. Man, after ages of darkness and tremendous struggle and suffering, is just coming into the light of the dawn of the Soul Age. And what does he see?

That all is One; that he is closer to God than he dreamed; that his only way to eternal peace is to recognize, honor and glorify the God within him; that he must first seek and realize the God within and the Kingdom of Heaven before he can hope to live; that he is an eternal soul, free and non-attached to the world; that real life, real joy, real bliss come through Love of the All-Good; that eternal life, eternal joy, eternal bliss come through strict obedience to the Divine Law; that if we transgress God's Law we suffer with shame; that the only way to stand firmly on our feet and serve God and serve humanity is to do God's Will.

—

Don't deceive or delude your minds that you can live or progress or reach peace and freedom in any other way than by going to God and surrendering your puny, mortal will for his Mighty Will. Ignorant men say: "What! surrender *my* will? Why, that is the only power I have." Poor fools! What does the weak mortal or human will amount to compared with God's Powerful Will? It is only when we work with God's Will and not with our own weak wills that we can do any great or mighty thing. All great and mighty and lasting works we know of were caused by the Will of God working through man. The miracles of Christ were the effects of God's Will working through the Son. The Master never claimed anything for himself.

—

It is only after complete surrender of our

wills, hearts and minds to God that the soul can realize its greatness and power; it is only when we take the Father's gentle and loving Hand and let him lead us that we are led into the Light of Heaven and see the Angels and hear their voices. Then, and not until then, can God trust us with his Mighty Power and whisper to our souls messages of joy and gladness; then, and not until then, is man intrusted with high and important service. The seers and —— and Yogis and wise men clearly see and know why some men are raised to the highest positions of honor and trust. There is a reason for everything that happens and a cause for each effect; why some men are happy, others miserable; why some are custodians of great wealth and others are in abject poverty; why some are in perfect health and others are diseased.

—

So let us, on bended knees, in the silence of the closet, bow our heads to the King of All Kings and say: "O Mighty and Powerful One, here, take my weak, puny, mortal will and give me thy Mighty Will and thy great Love; thy Will be done, not mine; thy Way, O Blessed, Loving Father, not my way; I have tried my way and it has only led me to woe, misery and shame; I am weak when I thought I was strong; O God, forgive me and love me; let me, like the prodigal son, return to thee, Blessed Father."

—

This being the Spiritual Age—the Golden Age —it is also the Age of Strict Justice. No longer

can the sinner and transgressor flourish individually or collectively as he has in the past. Each succeeding day men are better and wiser and require of their fellow-men that they be honest and true. This is being extended into great political organizations. The Great Light of God is shining on the earth as never before. Corrupt political leaders are dethroned, and corrupt parties are forever broken to pieces. Only the fit survive. Great and wonderful changes for the betterment of all mankind on this planet are to soon come about. This is the Soul Age! Both the Church and the State are being spiritualized—are working with God.

—

The making and developing—evolving—of a planet such as this one, small as it is, and peopling it with souls, takes ages of tremendous labor, struggle and work. We are only growing out of our infancy, and from now on we will work with more wisdom and more light. Each one of us is a unit of the Great Whole and let us all go to God the Father and from now on work with his Great Will instead of our own weak mortal wills, and make this Golden Age one of peace, joy and harmony.—*The Blissful Prophet.* (*Magazine of Mysteries.*)

RESURRECTION OF CHRIST AS PROOF OF HIS MIRACLES.

DEDUCTIONS FROM TEACHINGS OF THE APOSTLES AND HOW THEY SUFFERED FOR THEIR FAITH—"GREENLEAF ON EVIDENCE" IS CITED.

BY GEN. ROELIFF BRINKERHOFF.

While I am interested in the discussion in your "Battle Ground of Modern Thought" of the so-called Christian miracles, yet I do not care to enter into a controversy further than to suggest to the disputants a view point from which I am quite sure more satisfactory results can be obtained. Scientists worthy of the name, at least in recent decades, do not reject a proposition or statement simply because it seems marvelous and contrary to the supposed laws of nature. They simply suspend judgment and await further information. During the past century, in every department of scientific research, so many rejected miracles have been established as facts that scientists have learned to go slowly in arriving at dogmatic conclusions. This, it seems to me, should be our attitude toward the alleged Christian miracles as presented in the Gospels. It is neither science nor good sense to say offhand that they are contrary to the known laws of nature, and therefore must be false.

TRUTH OF MIRACLES.

Who knows but there are other laws of nature unknown to us that under certain conditions sus-

pend or modify those we do know? Gravitation is a law that holds a man to the earth, and yet attached to a balloon he mounts skyward, a veritable miracle to the savage. The real question in regard to the Gospel miracles is, Are they true? What is the evidence to establish their truth?

Let me suggest to the inquirer to focus attention upon one of these alleged miracles, and the greatest of all, which is the resurrection of Christ from the dead. If that statement of fact is proved to be true, there is no occasion to waste time on the other miracles. Some of them may be unverified traditions, and many of the Old Testament stories may be myths or allegories, but what care we if Christ rose from the dead? For in that event he was the divine teacher, and all his promises of the life that now is and of that which is to come are trustworthy. Of course, in a brief newspaper article I cannot marshal the testimony. All I can do is to point the way, with the assurance that, starting as a skeptical lawyer, over fifty years ago, I have repeatedly gone over the whole field and have kept pace fairly well, I think, with all modern criticism.

PLENTY OF PROOF.

Hence my deliberate conclusion is that there is no fact in history contemporary with or antecedent to the death of Christ which is so fully authenticated as that which claims that Jesus Christ rose from the dead, and that the Gospel narratives of that event are strictly true. I do

not believe that any jury of average intelligence, with the facts before them, would fail to bring in a unanimous verdict, "Proved beyond a reasonable doubt."

This is the most momentous question that can be presented to the human mind. Upon its truthfulness Christianity as a divine revelation must stand or fall. The Apostle Paul understood this perfectly, and he is one of our most important witnesses, as he was the first to put into writing the facts within his knowledge. Paul in his first letter to the Corinthians (the genuineness of which is not disputed by friend or foe), chapter 15, verse 14, says: "If Christ be not risen, then is our preaching vain, and your faith also is vain." Elsewhere he says there were about five hundred brethren, who, like himself, had seen the risen Christ, and the most of them were yet alive. (Second Corinthians, xv., 5.)

SUFFERED FOR FAITH.

Wherever Paul went the burden of his message was "Christ and the resurrection," and because of it he received scourgings and imprisonments, and many other indignities, and finally death itself by martyrdom. Was Paul a liar?

Contemporary with Paul were the other Apostles, whose testimony we have in the four Gospels, as recorded by Matthew, Mark, Luke and John, and in the Acts of the Apostles as recorded by Luke. Is the testimony of these witnesses trustworthy?

For fifty years past the leading text-book on evidence is conceded by all lawyers to be

"Greenleaf on Evidence," and these rules of evidence were applied by him in a separate volume, entitled "The Testimony of the Evangelists." The four Gospels are printed in parallel columns, and all apparent differences are considered as they would be in a court of law, and the result is a triumphant verdict in favor of their truthfulness, and no lawyer, so far as I have knowledge, has ever questioned its correctness. Greenleaf only considers the testimony of the four evangelists, but in addition we have the events that followed, as recorded in the epistles of Paul and in the Acts of the Apostles by Luke.

EXPRESSED BELIEF.

What these men did who claimed to be eye-witnesses of the appearance of the risen Christ is a matter of authentic history. Without any hesitancy they went everywhere proclaiming Christ and the resurrection. Every one of these twelve Apostles, with the exception of John, went to martyrdom. Did they go to death with a lie in their mouths? Accepting their testimony as true, countless thousands following their example went to martyrdom. Was all that sacrifice and suffering based upon a lie?

Whatever we may think of the origin of Christianity, no sane mind will deny that it is the most potent and beneficient fact in history. Like every other potential force, whether material or spiritual, its development, with many relapses, has been through storm and struggle, and the survival of the fittest, in accordance with the universal law of evolution. Through many cen-

turies slowly but surely the precepts of the Divine Nazarene have elevated and humanized the nations, and to-day whatever we have worthy of preservation in our boasted civilization is the outgrowth of Christianity as surely as an oak is the outgrowth of an acorn.

NOTABLE CHANGES.

As an illustration of the processes of this spiritual evolution there is probably no better example than the book published a few years ago by Benjamin Kidd. I do not accept all his statements or conclusions, but as a whole it is exceedingly instructive. Can it be that all our modern civilization is based upon a lie?

All I contend for is an honest and careful consideration of the facts of history. Scores of eminent lawyers I have known have done this, and believe as I do. One of them at the present time is a Judge of the Supreme Court of the United States, and I am quite sure that some of his colleagues and possibly all of them are of the same mind.

No man who has ever lived upon the earth has had a happier life than I have had, and yet if that is all it only enhances the horrors of the possibility of non-existence hereafter. A God who would perpetrate such a condition would be a fiend and not a Father.

No, no! Christ is risen, and he says that whosoever believeth in him shall not perish, but shall have everlasting life.—*Chicago Record-Herald,* March 2, 1902.

Mansfield, Ohio.

This is a good article—
I maintain that a real
lawyer in the closet
and most logical mind

SPIRITUALISTIC PSYCHOLOGY.

WONDERFUL RESULTS WILL FOLLOW, AS ALLEGED, HONEST INVESTIGATION WITHOUT PREJUDICE.

BY WILLIAM C. CRAWFORD, SOMERVILLE, MASS.

Spiritualistic psychology proves that all that constitutes man is invisible, is spiritual. You never see your friends, only the body. Behind the physical form, operating through its agency, dwells the intelligent entity who looks through his eyes, listens with his ears, learns from experience and executes his intentions or obtains satisfaction of his desires and ambitions through the instrumentality of the organs of the physical senses.

But to say that the brain originates or creates thought, to say that consciousness is clouded with matter, is to affirm that which has not been proved, or cannot be proved. It is true that brain activity occurs coincident with thought manifestation. It is true that there is an expenditure of phosphorus in connection with such action on the part of the individual to express himself, but that is no more than saying that there will be the same expenditure of steam on the part of a locomotive when the engineer opens a valve.

All that is of man is spiritual; the body is not man, but merely the erection or organism which temporarily serves his purpose. We Spiritualists claim that man is a spirit and everything he does is spiritual. Consequently all the

inventions, all the wonderful houses, the arts and sciences, literature, etc., philosophies and religion, are but the outward and visible evidence of the in-dwelling spiritual personality. Nay, more; we claim not only that man is spirit, possessed of these powers, but that the whole universe is permeated by spirit; otherwise these things could not be.

The brain is dead; it knows nothing of thought; it is the individual who uses the brain that knows, and, therefore, it is the individual we wish to discover and understand. Now, Spiritualism is the science of the manifestation of spirit. In all its conditions you may suspend the operation of spirit temporarily. Anyone interfering with the organism of brain or body simply destroys the instrument, and it no longer responds to the will or the purpose of the operator, and, therefore, you have no manifestation of its purpose. Restore the condition and you have the manifestation. Death breaks the condition, severs the chain and you have not the outward and visible sign.

I have enjoyed for many years positive and indisputable evidence that man survives death. "Man has a natural and a spiritual body" (St. Paul). I would say in closing that spiritualistic science will yield, if it is pursued in the most scientific spirit, without prejudice, without ignorance, without animosity, results of the most wonderful, striking and satisfactory kind.—*Chicago Record-Herald,* March 2, 1902.

"GREATER THINGS THAN THESE."

BY REV. GEORGE H. HEPWORTH.

"Verily, verily, I say unto you, he that believeth on me, the works that I shall do shall he do also."—St. John xiv., 12.

These words are like a chime of bells pealing forth the triumphal song of perfected humanity, the humanity that is to be when we get near enough to Christ to touch the hem of his garment. Or they are like the prophecy of some great seer whose eyes penetrate the future and who tells us of the things which will be within reach when we slough off this inordinate greed for material gain, and begin to explore the realm of the spiritual.

I know nothing in the whole range of Scripture more dazzling, more inspiring, than that brief sentence, uttered by One who knew as none other has ever known the marvelous capacities of a human soul. They shine with so much light that we cannot look at them without protected eyes. They point to such excellence that we cannot contemplate it without wonder and amazement. What a star is to the child, that and more is this thought to the man.

It is well-nigh incredible that within us lie dormant powers which, when developed, will so transfigure and transform us that what we now call miracles will become the soul's daily food. Miracles, indeed! What we ignorantly call miracles are only incidents in perfect accord with a law higher than that with which we are ac-

quainted. What is impossible to-day will become commonplace to-morrow. These "greater works" which we are to do when we reach the higher spiritual level are beyond the reach of my imagination. I only know that Christ could not deceive, and that his promise holds good forever. I therefore humbly wait for this new age to appear, with its new humanity, and wait in perfect faith that our children's children will prove that all the sons of God can draw on God's omnipotence to make this new life wider, deeper and sweeter than we have ever dreamed.

The world is not yet spiritual. The soul is still in an unexplored territory. Its command of the body, which is merely the appendage of the soul—not its master, but its servant—and its dominion over the elements of earth and air are as yet almost wholly undeveloped. I hardly dare think of what lies within reach of the soul which is penetrated with the spirit of Christ. With reverent eyes I look to the future, but I can do no more than wonder. The soul is asleep, dormant, sluggish. We know little about it, though it is the chief part of us, the only enduring part. When it awakes, recognizes itself, begins to exercise its powers, heaven will come nearer to us and earth will be brighter. A new life will be ours, as different from the present as the trained scholar is different from the untutored savage.

It is deeply rooted in our inner consciousness that we are slowly moving toward these high achievements. There is nothing in the heart of man so grand and uplifting as the firm faith in

our ability to constantly outgrow ourselves. We are limitless in capacity, and that thought is the highest inspiration. Whence comes this thought, whence comes this faith in ourselves? It must have its origin outside of ourselves. When he breathed into us the breath of his own life, at that moment the thought and the faith opened the door and entered our being never more to depart. The God within must never seek the God without until the two become one. It is this imperfect life which makes another life necessary, for otherwise there can be no completeness to the soul. But once let the two worlds interpenetrate each other and nothing more can be required to make it possible to fulfill our great destiny.

Let me illustrate. That interesting little creature, the bee, practically lives in two worlds. The one, that of the hive, is finite, while the other is infinite. In the hive it stores its treasures, establishes a communty, governed by decrees, its head a queen. Scientists tell us that invaders are repelled with courage, that customs are established and that infractions are met with severity. Its other world stretches from the door of the hive to the horizon line, and this world produces the honey, which is gathered in minute particles, and makes it possible for the bee to live through the winter. It carries into its narrow house the sunshine which warms the air through which it wings its way to its daily task.

The soul, like the bee, must have two worlds, and it must make excursions into that other

world and bring back the thoughts it suggests or it can never be its best self. A soul without a heaven is a soul living in the dark. It is heaven which gives us our diviner impulses, our holier aspirations, and fills this narrow, earthly life with sweetness and beauty. It is from heaven that those influences come which so develop and expand our natures that the future grows brighter as we travel toward it. And in that future, if the spirit of Christ is in us, we shall live amid those higher laws whose product we now call miracles.—*N. Y. Magazine of Mysteries.*

REAL JOY AND PEACE.

CALM SERENITY IS A SUBLIME POWER THAT COMES FROM GOD.

BY FRANK HARRISON.

The real Joy and Peace of which sages, philosophers, poets and prophets sing can come from only one source—God.

I am speaking of that lasting Joy and Peace—Eternal Peace—which we see in all mighty and powerful souls.

Real Joy and Peace comes from KNOWING and DOING, rather than from faith or belief. It comes when we *live* with God and Christ, when we KNOW the Will of the Mighty One—when we *live* by the Will of God, our Blessed Father.

Faith and belief can carry us a little way

toward God. We must have more than faith and belief—we must love and *know* God and Christ, and adore and worship him and the Son; we must revere and glorify him and the Son by loving obedience and loving service and prayer and song. Not until then can the soul have that blessed calm and peace and serenity and power that are eternal and the sublime power of the universe—that peace that passeth all understanding.

The study of psychic and occult science, mental science, metaphysics, mysticism, and the countless cults, carries the soul so far on the path, but does not bring it to eternal Joy and Peace—to oneness with God, the Mighty One—to the superconscious or blissful state.

This blissful and powerful state is attained in only one way. It is attained through simple and childlike love for God and Christ. It is attained by simply going to God and Christ on bended knee in the closet and earnestly and sorrowfully and penitently and humbly asking pardon and forgiveness for all sins, and completely surrendering the weak mortal will to the Mighty Will of the Father.

Man in all ages has tried countless ways to reach real Joy and Peace, and he never succeeds until he goes to God and Christ, and becomes as a little child, and asks the loving Father to forgive him his sins and take him, the prodigal son, by the hand and lead him.

I tell you, dear souls, THERE IS ONLY ONE WAY to real Joy and Peace, and that is God's Way—

Christ's Way.

There is only one text-book that teaches real Joy and Peace, and that is God's Book—the Bible.

There is only one power to open the doors to Light, Truth and Eternal Joy and Peace, and that is the power of a simple and earnest prayer to God, with sorrow and penitence in the heart for past sins, errors and mistakes, and a desire to live with and know God—a desire to do his Will only.

There is only one peaceful and powerful force in the universe, and that is God and Christ and the Holy Ghost, and when man fully and clearly realizes this grand truth, and gives love, honor and reverence and glory to God and Christ, then will he know and realize real Joy and Peace.

Therefore, we must KNOW God, through Christ, and be one with him before we can realize real Joy and Peace.

Faith and belief are good; but love and obedience and knowledge—oneness with God through Christ—are better, and carry the soul to real Joy and Peace—eternal bliss.

This real Joy and Peace is indescribable.

Real Joy and Peace is a Divine Gift, and it comes from the soul—the eternal part of man. It is the ripened fruit of the soul when it realizes its oneness with the Mighty One.

Real Joy and Peace is the culmination or end of both a complete surrender and a complete victory of the soul—surrender to God and victory over the senses and mortal will.

Real Joy and Peace comes only when we walk and talk and work and live with God, Christ and the Angels—when we *know* God.

Real Joy and Peace is the result of a new birth; it is complete regeneration and sanctification, as taught by the Master. It is entering a new and sublime state of consciousness, which produces calm and serenity that nothing in the world can disturb.

This real Joy and Peace is the hall-mark, as it were, of genuineness, of mightiness, of divine presence; it is the mighty will and power of the very God and Christ manifesting in man, and makes man a mighty power for great and lasting works *now, here,* and *hereafter.*

With this real Joy and Peace man becomes more than man, because he is living and working with the Great God of the universe, absolutely free and non-attached to the petty and sordid things of the world. Real Joy and Peace is the effect of the soul coming back to its source—God. We are all children of one loving Father, struggling to reach him and heaven—eternal Joy and Peace.

May the Blessed Father, through his Son, our Lord and Master, reach YOU, dear soul, and give you eternal Joy and Peace and Bliss, is my earnest prayer.

The above is most of our [illegible] Than any thing else [illegible] more to the [illegible] than I have and [illegible] is [illegible] along the [illegible] Ans.

THE MINISTRY OF LOVE AND HOPE.

BY JOHN A. MORRIS, IN MIND.

Life is sometimes a chameleon-colored dream of beauty, an amber-hued vision of contentment, and then again it often becomes a chocolate-colored nightmare of agony and despair.

During man's career upon this earthly sphere of action two visitants journey with him from the cradle to the grave. One is a white-winged angel of mercy, beauty, health and love; the other is a dark-robed spirit of destruction, degradation and death. The one is a saving divinity from the heavenly spheres of life and light; the other is a demon of discord and division. The one is mystic Hope, who bids men live a life of joy; the other is Despair, who tempts them to a death of weakness. In one there is the strength of strong-limbed youth, for Hope is a virtuous maiden in whose divine energy encouragement to constructive utility both in mentality and mechanics stand manifest and sublime; in the other there is the cynical ennui of decadent discouragement, for Despair is a heartless hag, and in the weariness of enmastering misery it whispers and betrays to suicide or speaks of virtue in destructive vice and a murderer's destroying energy.

Hope is an angel divine, Queen of the Graces, who turns her followers' faces toward the sun—the eastern ascent of health and rich constructive life. Despair views the world through the discouraging spectacles of past achievements,

past glories and past greatnesses, and looking toward the western horizon of past endeavors, swears there is no divinity in the present; that all art and beauty are locked in the world of past development; that "romance" and "love" are words of a bygone day, meaning naught in this hysterical age of historical evolution; that Materialism has come enthroned in the power of Despair, broken down the energy and potency of the Religion of Love, and made of this world a hideous realm of pain and commercial competition, while Death writes "Finis" to the last page of man's book of life, and in the sleep of oblivion ends the troubles of a struggling career.

Yet, to those who view the vast arcana of life's activities with the argus eye of a powerful conception, there comes the realization of the power of Love, of the power of a God of Love, of the divine potency and outflowing energy of a Religion of Love; that Love is not a mere whim of the fancy in the adolescent stages of development, not the evanescent dream of poet's pictured passion or art's conceptional vision—not all of these, though there are parts of it—but that it is Life itself.

Love is essentially creative, producing wonders in art and life. It is inventive and discovers new worlds of beauty, new realms of sweetness and of joy. Love creates planets and builds worlds; it produces health, and fills the world with song and laughter. Love is beauty; it is harmony and melody in music, the rhythm and poetry in sound. Love is life, and the language

of life. A man's life is according to his love. Not only is God Love, but Love is God.

That which a man loves the most he worships, and that which he worships is his god. So if a man delights in the pleasures of the table, and becomes a glutton and a wine-bibber, his appetite becomes his master, and he is a worshiper at the shrine of Bacchus and the low thought of the body. The eating-house is his temple, the table his altar, and the knives, forks and spoons the ceremonial instruments necessary to such worship. So, too, he whose mind and thought are all upon the gold which perisheth—money is the supreme object of his life. He becomes a money worshiper, and bends all his energies toward the accumulation of wealth. He would be a millionaire, a master of finance, a Napoleon in the monetary world; and when he realizes his ambition he finds that in gaining the world of his desires he has lost the power of whole-souled enjoyment. He can enjoy only upon one plane, and that the pleasure of accumulation in dollars and cents. "What shall it profit a man if he gain the whole world and lose his own soul?" "What a man soweth that shall he also reap." And both the worshipers of appetite and the slaves of Midasian greed reap their reward. But their worship is not the love—the pure, undefiled love—of which Christ spake when he said: "Greater love hath no man than this, that a man lay down his life for his friends." "Love your enemies; do good to them which persecute you."

Food is a good thing, and is necessary to build up our physical bodies. Money may be a good thing, and necessary for the accomplishment of some of life's most cherished objects. Both food and money, under the control of the Higher Self—used and not abused—are essential to our development. But, when the carnal indulgence of appetite, dissipation in both food and drink, or greed for gain becomes the master-despot upon the throne of unreason, we become the most pitiable slaves imaginable to the god whom we have created and in our imagination worshiped. "For as he thinketh in his heart so is he."

But it is the fashion of the hour to rail at the conditions of transition now around us and in the spirit of pessimism slander the Love that holds the universe in the harmony of a world-encircling magnetism. But Love still exists, "moves and breathes and has its being," in the potency of self-sacrifice. For Love is self-sacrificing; Love is saving. "Love! How true it still is that 'Love is the greatest thing in the world!' When one *loves* he understands the words of Jesus concerning its potency."

"God is Love!" And the law of that God of Love is the law of co-operation. Both Science and Art speak in no uncertain tones regarding the law of co-operation. Christ called it the "law of the Father." Art recognizes it in an adequate sense of proportion. Co-operation is the law of life, the bed-rock principle of unity and justice. It is the voice of science, for in

astronomy we see it in the law of gravitation; in biology we see it in the law of evolution; in botany and music it is the law of harmony; and in chemistry it is the law of attraction or affinity—and all these are but different names of that Love which is essentially co-operative in its nature. Hence, in the successful co-operation of all our energies the beauty of life is most completely subserved.

In the last analysis there is no self-sacrifice in Love, for in surrendering the desires of the lower self for the needs of the higher there is a distinct gain—no loss or sacrifice is involved. If it is necessary for a man to amputate his hand or arm for fear that poison will circulate throughout his whole body, he undergoes such amputation. Why? He would rather lose an arm in order to save the rest of his body than keep his arm and perhaps lose his whole body thereby. Hence the words of Christ: "He that loseth his life shall find it;" and, of course, find it more abundantly. So when one speaks of self-sacrifice in Love the sacrifice is only a seeming; it does not exist in reality. Mothers surrender their lives for their children because they are their very selves in different modes of manifestation. It is through this apparent sacrifice of being that children are brought into the world; and if Love hath united two human souls together the children entering into life as the fruit of such union will be children of Love, children of God—aye, of immaculate conception, because born in the purity of love and Love's most

blessed union. For every child born of love an infant Messiah, born to bless and redeem mankind; an angel visitant from the realms of right and harmony, because the vibrations of melody attuned—fashioned it in grace and in the sweetness of its parents' perfect life of bliss; for in the harmony of joy Love manifests in a miracle of mystery.

Children of Love are children of divine powers, gifted with the graces of genius, endowed with the marvelous vibrations of celestial harmony. Their life is one long sweet song whose melody of joy reaches out into other and more poverty-striken lives. They are born to the royal purple, to the mastership of self, to the nobility of conquest, to the understanding of the higher forms of being.—*N. Y. Magazine of Mysteries.*

THE IMPORTANCE OF RELIGION.

In nothing does the importance of religion appear more clearly than in its suitableness to man, in relation to an unending futurity. Man cannot wholly die—he must live forever; and religion is the necessary discipline for a happy eternity. To man, as a being capable of thought, and feeling, and action, related to God in the present state, and to his fellow men, there are many things of importance besides, though none so important as religion. But to man as immortal, religion is solely important. In this case, it

not only casts other things into the shade, it absolutely annihilates them. To the man who died yesterday, it is now a matter of no consideration whether he was rich or poor; whether he was a prince or a beggar; whether he spent his days in mirth, or had anxiety and sorrow for his portion; all these things, except for the influence they may have exerted on the formation of his religious and moral character, all these are now to him matters of no importance; but it is a matter of importance to him still, and will continue to be so forever, whether he was or was not really religious; for on that single point hinges the happiness or the misery of eternity.

You may easily get other subjects on which to employ your thoughts; but none that so much deserves them as religion. You may easily get other objects on which to fix your affections; but none that will reward them like religion. You may make other acquirements, which will be useful to you in your social capacity; but none so universally and really useful as religion. To be without religion is virtually to deny the most honorable face which can be stated in reference to human nature; that it is closely connected with the Divinity. To be without religion is to be "quite unfurnished" for the awful eternity which we must soon enter.—*N. Y. Magazine of Mysteries.*

PESSIMISM AGNOSTICISM.

The chief difference between pessimism and agnosticism is this: a pessimist may believe in a creed, but an agnostic has to live without the aid of any religious system or ism. A man can be a pessimist and a Christian; he cannot be an agnostic and take comfort in any ism or religion. The moment he "believes" he ceases to be an agnostic. The danger lies in becoming fanatical with conviction and an incurable cynic with skepticism. It is a fact that an avowed skeptic is never welcome in any company of people. The reason is obvious: he can sympathize with no one's sentiments. A period of agnosticism gives some minds time to think, look about and choose; but if the period be prolonged a sort of psychological atrophy begins to develop which often ends in a state of chronic apathy, out of which no psychic incident or influence can rouse them. —*Harper's Magazine.*

HOW TO BE A PESSIMIST.

From a recent lecture by President Hyde, of Bowdoin College, we make the following extract, showing the true road to pessimism. Mr. Hyde said: "Live in the passive voice; be intent on what you can get rather on what you can do. Live in the subjunctive mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with the

people instead of setting your own affairs in order, and prescribing their duties rather than your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it."
—*N. Y. Magazine of Mysteries.*

THE DAY-SPRINGS OF THE INNER LIFE.

One of the deepest needs of our time is a pure, sweet self-reliance; a reliance on the adequacy of the inner, spiritual life.

The depths of this emotional life are truly connected with electric conductors that lead to and from the great soul of the All.

Earthly influences all tend to call attention away from the soul—to weaken, to dissipate the spiritual substance of the person. Fashion conspires against it; society plies its seductive fascinations to bewilder it; business holds out its bribe; politics spread their snare. But a more dangerous foe than all is that theology which conjures in the soul's own name.

In very truth, to be unselfish, unsordid, generous and helpful is to drink at the dayspring of life.

The whole being rejoices in this water. Heart, conscience, will, reason, are gladdened alike. Temptation does not shock; suffering does not waste; sorrow does not wilt; poverty does not emaciate the soul that drinks at this fountain. The individual temperament may lend a flavor to the gushing tide, but it does not pollute nor spoil it. Truth, goodness, kindness are its qualities forever.

The words spoken two thousand years ago are as true to-day as they were then.

"Blessed are they that live in accordance with God's laws; they are sure to be blessed hereafter. Blessed are they that seek God through his wondrous formations; there they will be blessed by finding him there. Blessed are those that mourn for humanity's wrongs; their mourning shall cease in the world beyond. Blessed are they that hunger for righteousness; they shall be fed from eternal life. Blessed are they that work good for humanity, for their reward is rest in the bosom of their God. Blessed are they that labor among the inhabitants of earth, that they may live in holy adoration to God, and to bless humanity, and to prepare the way, that coming ages may understand that the angels are ever watching over them, seeking to guide and direct into all truth." He then added: "Holy life beyond calls and we would go home. If humanity would receive truth as it is, then we would go free. Free from death; free from sorrow; free from the dark devices of hell's begotten, in priestly robes. Then the holy

balm of a Father's love would heal the broken hearts. Then humanity would be blessed and blessed forever, and God would be glorified through the brightest and holiest of his creations."

These are the profound words of a true teacher. They drain life's bitter marshes into living wells. They would save the land and make strong dwellers in it. When shallow cisterns are dry and the artificial reservoirs are exhausted; when the ecclesiastical machinery creaks and sectarian zeal becomes a ghastly caricature of earnestness; when theological tradition becomes too attenuated to transmit power, they that live at home in the spirit will be eating heavenly bread and drinking living waters.

The Light will find them. This fountain is inexhaustible. Its heights or depths are never sounded. This well is deep as the soul's needs and the soul's experiences. Go to it in sorrow, in loneliness, in temptation, in guilt. Never fear its giving out.

It will be assurance to the doubting, conviction to the questioning, solace to the grieving, life to the languishing, coolness and refreshment to the passionate. There are none so humble, so low, so ignorant, so vacant of mind and heart to all outward seeming that by honestly applying to this well in heart—the well-spring of the Inner Life—he may not draw from thence all he needs; all that books or Bibles can give; all that church or bishop gives.

All the great, good men and women, all the

holy souls, who watch you from the heights of eternity, feed these springs with the currents of their life. God breathes his life into these inner deeps of being. Yea! The Divine Spirit from the eternal sources gives them living power.—*J. P. Cooke, in Soul and Mind.*

PRACTICAL PSYCHOLOGY.

BY FRANK HARRISON.

Psychology is defined in the dictionaries as "the doctrine of the soul," and the soul as the "spiritual and immortal part of man; life."

We have now in this age of great spiritual activity numerous "schools," "institutes" and "colleges" of psychology, and all of them seem to enroll large numbers of students, clearly showing that man is hungry and thirsty for knowledge—power. Men are reaching out for light and truth as never before, because this planet and humanity have now reached a degree in evolution where the first real glimpse of the dawn of a better day is to be had.

Knowledge, wisdom and power to do is man's birthright; and when acquired in a true, psychological way, in a divine way, through the soul and by the direction of God's will, carries the soul—the real man—to the highest possible attainment *here, now* and for *all eternity.*

But if men seek the mighty, unseen powers of the universe other than in God's way, they not

only utterly fail in attainment, but often destroy and unbalance their minds.

The shores of life are strewn with mental and physical wrecks because men and women have gone into the occult and psychic realm with but one purpose—to get power. "Fools rush in where angels fear to tread."

Soul or psychic powers are merely the natural fruits of the God-loving soul who has surrendered mortal will entirely to God's will, and should never be sought; yet they come naturally—divinely.

About all these students of so-called Practical Psychology begin wrong; they are on a dangerous path; they are zealously seeking tremendous powers without divine love or wisdom; how to use them wisely, when acquired, they know not; they desire, in most cases, power, that they may dominate and control their brothers; they are ignorantly fooling and playing with a force that has terrible reactionary powers; a force that can destroy their minds and tear their bodies to pieces.

In a large and wide experience, covering many years, I have carefully observed thousands of students of the occult and psychic, and in most cases have found, underlying their ambitions or their real motives in such study, selfishness, conceit, vanity, pride and egotism.

Again, under the personal instructions of great, God-loving Mystics, Masters and Adepts of the East and West, my only teaching was to never seek for psychic or occult powers first, but

to first seek God with love and make complete surrender of the mortal will to the Divine Will, which is only another way of saying, Let God direct your will; let God, the Mighty One, direct your every thought and your every action. In other words, to reach the highest state of consciousness, which is oneness with God, the Eternal One, we must live as near as possible the Christ-life.

Jesus, the Master, was meek, humble, lowly, kind and gentle, without desire or ambition to "shine" before men or exercise power over men; and yet see what power he had. He worked with God's mighty will and power and not with the weak will of mortal or human.

The greatest text-book of Practical Psychology ever given to man is the Holy Bible.

The only door open to Practical Psychology is through regeneration, as taught in the New Testament.

I know plain, simple Christian business men of tremendous psychic power for success in everything, whose only text-books on psychology have been the Bible and hymn book, and only institute a Christian church; they have a greater power for good over men than a dozen "professors" of psychology have.

If you would be a real master of men, study and *live* the life and teachings of the Great Master.

If you would know the power of your soul, or know Practical Psychology, take as your text-book the old Bible.

I personally know God-Loving Mystic Adepts who are not publicly known (who have sunk their personality), who secretly and without pay perform many of the healing miracles that Christ performed, and who are adepts and have far more knowledge about psychic and occult powers than all the "professors" of psychology combined; whose only text-book is the Bible; whose only teacher is Christ; whose only motive is the love of God.

The great God gives light and power to divine or spiritual men who are at one with him, and will use the power divinely—wisely.

God will not intrust power to any soul that has not fully and completely surrendered his mortal or human will to his mighty will.

That is the reason that we see great and powerful souls in religion, in commerce, in science, in education, in art and all human affairs that are simple, honest, true and just men and women—Christian men and women.

These spiritual men and women, without study, naturally are great souls of power and are leaders of men.

For several years I closely studied one of the richest men in this world and one of the most generous men I have ever read of and known, and at the same time one of the worst-abused men. I discovered he had wonderful psychic powers; indeed, he was all soul. He was, from a boy of poverty up to his present great wealth, as simple and unaffected as a child. From his mother's knee, up to the present time, he has

been a loving, gentle, meek, mild Christian—a practical and natural psychic. For years this great soul has calmly and serenely, in a Christ-like way, stood firmly on his feet under torrents of vile abuse from the ignorant, the envious and greedy—the pessimists, whiners, grumblers and complainers.

This is what Practical Psychology will do for any man. To really have great psychic powers we need not go to "institutes" or the "professors." There is an easier and simpler way—go direct to God and Christ.

Practical and natural psychology will open our eyes to seership, our ears to the Divine Voice and the voices of angels—Divine Leading. By living with the Eternal God through love, we will know exactly what to do, how to do, when to do, and where to do.—*N. Y. Magazine of Mysteries.*

MAN'S UPWARD MOVEMENT.

The soul, or real man, eternally progresses from one plane of consciousness to another; from the lower to the higher; from one cycle to another. From a very able, concise and exhaustive editorial on the "Gospel of the Twentieth Century," in a recent number of the *Forward Movement Herald,* we give the following inspiring excerpt:

The ladder of progress is not a straight one, but a spiral. Man's life is cyclic and moves up-

ward on this spiral, completing round after round, each time being lifted a little higher, or failing, drops back by the law of reaction to come up again in the same way, until the goal is successfully passed. The chaos and darkness of the middle ages was such a reactionary period.

It marked the close of that long line of social activity that began when Abraham went out from an idolatrous people in search of greater freedom, and closed with that marvelous and unprecedented work of Jesus and his followers, which, in the first century of the Christian era, produced a great and universal intellectual, religious, political and economic awakening, but which (mankind being as yet unable, because of too great ignorance, superstititon and prejudice to sustain it), ended in the martyrdom of its leaders and a universal social chaos that is known in history as the Dark Ages.

Since that time, after a period of quiet, man has been these centuries now slowly, but surely, in the process of another awakening and social activity, traversing again, step by step in order, the round of this spiral ladder of progress. This time, let us hope, the work will not go out, as previously, in martyrdom, but in a glorious victory that shall usher in the New Era and bring the real brotherhood of man—the kingdom of the eternal and only good—here on the earth.

Three acts of this social drama have already been enacted; God, men and angels now await the fourth, that must in turn pave the way for

the fifth and last. The whole creation struggles until it is accomplished.

Man has asserted his right to intellectual, religious and political liberty. He must now arise, and in the might of his quickened spirit, assert his God-given right to economic freedom. Man has sought and found his right relation to his fellow-man with respect to his thought, his worship, his political activity. He must now seek and find his right relation to his fellow-man with regard to his economic progress. This search for right economic relations will find its only rest in true Socialism.

The Man of Nazareth long ago uttered the sublime prophecy that man should know the truth and that the truth would make him free. All progress has been the effort of man to know and realize this truth. The process of the coming of all truth is five-fold: First, to know, to recognize; second, to awaken, to arise; third, to express, to act; fourth, to apply, and fifth, to realize. The knowledge is intellectual; the awakening is spiritual; the activity is social; the application is economic; the realization is harmony, or the kingdom of heaven here on earth.—*Forward Movement Herald.*

WHY THE BIBLE IS AN INSPIRED BOOK.

What the Catholic Church believes of the Bible, with the reasons for that belief, was the theme of an address delivered by the Rev. Fa

ther Conway, the Paulist, at the Church of the Holy Angels last night.

"It is an inspired book to be read in a spirit of devotion, to stimulate love for the Christ, and not to be read in search of answers to questions of doctrine," he said.

Hundreds of people completely filled the church auditorium. Three-fourths of them were not Catholics. The Paulist Fathers are holding a mission at the church and preaching to non-Catholics this week.

"Christ did not come as a philosopher to discuss, but as God, the Master, to teach," said Father Conway. "There must be, then, some way that I can find out all he taught. Who is the teacher? There are two theories—Catholic and Protestant.

"The theory of the Protestant is that there is a book—the Bible—which, studied by the individual, will teach him the whole truth.

THE CATHOLIC THEORY.

"The theory of the Catholic is that there is one person, the representative of God, divine, infallible and authoritative as God is, who is the guardian of the Bible, its interpreter and the interperter of truths outside of it.

"But the Catholic Church has never forbidden, as some have said, the reading of the Bible. What it did forbid was the reading of mistranslations and travesties of the Bible.

The Bible was written by men, it is true, but it was written by inspired men, and what they

have written are the words and teachings of God.

"But what is the true Bible? The Lord's Prayer is not a part of it. No scholar of to-day says it is. It is a part of the Catholic mass said by priests at this altar.

THE INSPIRED BIBLE.

"Though the Bible be inspired no man can say it is without outside proof. Only by an inspired authority, such as the Catholic Church, can he say—I have the inspired Bible.

"Without that he can say— have genuine documents—but not that those documents are inspired.

"The true Bible is God's mind revealed to men. Catholics want that and nothing else—an objective Bible, not a subjective Bible, modified by the interpretations of this man or that.

"In early days there was no Bible. It took four hundred years to gather together the books that compose it, and then the early Christians were illiterate. Yet men died by thousands for the sake of Christ. Whence came the religion they died for?

PERVERTED USE OF THE SCRIPTURES.

"From divinely inspired teachers.

"The perverted use of the Scriptures, read not as Catholics read them, as a book of devotion, but in the search of proofs of the divinity of Jesus, has ever been fruitful of denials.

"What cannot be 'proved' by the Bible?

"Christian Scientists deny the death and re-

urrection of Christ; deny sin and sickness and death; deny every doma that Jesus ever taught, and yet Mrs. Eddy writes, 'My only text book is the Bible.'

A STRIKING LESSON.

"To me that is a striking lesson. She has the same right to construe the Scriptures as Luther had.

"But where do we find the authority for the true teachings of God? Where do we find who it is has the right to expound them and interpret the Bible? In the Bible itself.

"How many times does Jesus say to his Apostles, Go and say to all men what I have said to you? But he says to the people, 'Hear!'

"These Apostles appointed their successors, inspired, as they were, to carry on the work after them—to teach what God's truth is. It is these men, with a mission and right to teach—the successors of the Apostles—to whom we must look for the truth. That is the position of the Catholic Church."—*Hearst's Chicago American,,* March 3, 1902.

LECTURE STIRS LARGE AUDIENCE.

When a whole man stands up to speak he is obliged, by the fact that he is a whole man, to speak his whole mind.

That is what G. Stanley Hall, president of Clark University, did yesterday at the Fine

Arts Building in his address before the National Convention of School Superintendents.

CREATES PRONOUNCED SENSATIONS.

President Hall's subject was "The High School of the People's College Versus Fitting Schools," and in the course of his remarkable address he created in the minds of his hearers several pronounced sensations.

That President Hall is not a "mossback" and that he stands in no fear of "mossbacks" was made clear when he said in ringing tones:

"The drama, at its best, is an incomparable school of life. The characters stand out clear and distinct; both they and the action are far easier to comprehend than real life, where all is complex."

AUDIENCE COMPOSED OF EDUCATORS.

The audience that listened to that statement was made up of educators from every state in the Union and covered about every possible shade of opinion regarding the stage, and it was positively startling to witness the fearlessness with which the speaker eulogized the office and influence of the theater.

But the sensation produced by the speaker's rosy compliment to the drama was mild in comparison with that which was created by his marriage of the drama with the Bible.

YOKING PROFANE AND SACRED.

"What!" said the auditors to themselves, "coupling the theater with the oracles of God? Yoking together the profane and the sacred,

Shakespeare with Isaiah, Irving with St. Paul?''

Yes, that is what the whole man did. And he did not look or act as though he felt that he had done anything wrong either. He looked and acted as though he had done the most fitting and beautiful thing in all the world.

Truth is Shakespeare and truth in Isaiah, wisdom from the lips of Irving and wisdom from the pen of St. Paul are one and the same thing. God is in it all, and it is every bit good.

THEATER AND BIBLE HAND TO HAND.

The theater and the Bible are both the handmaidens of truth, the evangelists of heaven, the saviours of men.

But the crowning sensation remains to be noted.

It came like a thunderclap from a clear sky when President Hall advocated the use of the Bible in the public schools.''

''The ideal school, when it comes,'' declared the speaker, ''will not exclude the Bible—man's chief text-book on psychology, human nature, self-knowledge, self-reverence and self-control.''

SPEAKS THOUGHTS CLEARLY.

He was perfectly aware of the fact that he was addressing a body of men representing the whole country and every phase of the country's religious and irreligious opinion, and yet that is what he told them!

And, again, he looked and acted as though he was wholly unconscious of having said or done anything that was wrong or out of place.

The impression created by the speaker upon the listener was in substance this: "Here is a man who cares absolutely nothing for men's creeds and ceremonies, for the fustian and filigree work of the Christian or any other religion, but who revers with all his soul the great moral and spiritual truths and principles which stand out so sublimely in the old Hebrew and Christian scriptures, and he is unable to understand why it is that our children should not have the incalculable benefit of these truths during their school hours.

BELIEVING WITHOUT COMPREHENSION.

"He does not understand the almost infinite pettiness of the type of mind which, because it is unable to believe that Jonah lived three weeks and nights undigested in the stomach of the whale, or that Jesus turned water into wine at the wedding in Cana of Galilee, refuses to see the supreme ethical beauty of the Sermon on the Mount and the spiritual grandeur of the 139th Psalm."—*Hearst's Chicago American,* March 1, 1902.

PRIEST PREACHES TO NON-CATHOLICS.

Catholics and non-Catholics filled every seat and crowded the aisles of Holy Angels' Church, 268 Oakwood boulevard, last night and listened to Father Elias Younan of the Paulist Fathers lecture on "The Divinity of Christ."

Father Younan's lecture was the second of a

series of lectures for non-Catholics which are to continue each evening until March 9.

DOCTRINE OF INCARNATION.

Father Younan first made clearly understood to his congregation the doctrine of the incarnation. He made clear that in Jesus Christ there were two distinct natures, the divine and the human, in one person.

As a proof of the divinity of Christ, Father Younan adduced the testimony of the Heavenly Father and the Holy Spirit at the baptism in the Jordan and at the Transfiguration, the testimony of Christ himself to Philip in the supper room, to the Jews on the porch of the temple, to the high priest when adjured by the living God to declare himself. These proofs of divinity Father Younan followed with many more until his audience appeared thoroughly convinced on this point.

BELIEF IS ESSENTIAL.

After speaking of the divine teachings and the spotless life of Jesus Christ, Father Younan pointed out the fact that to be saved one must believe in the teachings of Christ. He quoted from the Bible the following passages: "He that believeth in the Son hath everlasting life," John, iii., 36; that whosoever believeth in Him may not perish, but may have everlasting life," John, iii., 11; "now this is the eternal life that they may know Thee the only true God and Jesus Christ that thou hast sent," John, xvii., 4.

CHURCH AND LANGUAGE UNIVERSAL.

Father Bertrand Conway answered several questions which non-Catholics had dropped into the question box. He said that the question of why the services of the church were carried on in Latin was asked more often than others.

In answer to this question Father Conway pointed out the fact that in the East this condition did not always prevail as the vernacular was permitted, that the Latin language had always been used in the Catholic church and as the Latin language was a dead tongue it never changed as do other tongues and therefore was suited to the church. He said that he believed that a universal church should have a universal language and Latin was most suited as a universal tongue.

PRACTICE OF CELIBACY.

He also answered the question as to why priests did not marry. He said that although marriage was a sacrament of the church, virginity was a higher state of life, and that as the church had decided on virginity for its priests he thought the church laws should be observed. Father Conway also quoted several passages from the Scriptures which tended to show that virginity was the higher state of living for the sons of the church.

To-night Father Conway is the principal lecturer. He will speak on: "Faith cometh by hearing and hearing by the word of Christ.—Rom., x., 17."—*Hearst's Chicago American*, March 4, 1902.

Read between Ex Man. Gone o
Mankato. Minnesota. June 24
1917. This is not a good bo
bad contain some good. It
a matched book which does
not contain some good. It
is a weak defense of the bi
but as strong as the many
will accept. Its ac[illegible]
bility. I do not regard the
the Supreme as much of a
thinker. Any one can compil
a book by clipping from
magazines and newspapers
which he did, and publi
is the least part of
the book. Some of these ha
very strong. W. Gosh